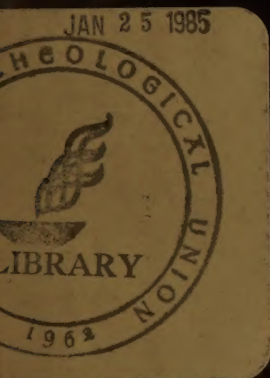


Integral Yoga[®]

SPECIAL JAYANTHI ISSUE



DEC 1984/JAN 1985 \$2

UPCOMING EVENTS WITH SRI GURUDEV

DECEMBER

- 22 Buckingham Jayanthi Celebration
Virginia
- 25 San Francisco Christmas Celebration
CALIFORNIA
- 27 Monterey Asilomar New Year's
CALIFORNIA Retreat (Unity-in-
Diversity Council)
- 28 Santa Barbara Integral Yoga New
CALIFORNIA Year's Retreat

JANUARY 1985

- 5-6 Santa Barbara Public Lecture &
CALIFORNIA LOTUS Dinner
- 9 Nevada City Public Lecture
CALIFORNIA
- 10-11 San Francisco Public Lecture &
CALIFORNIA LOTUS Dinner
- 12-13 Honolulu & Public Lectures
Maui, Hawaii

holy days & other special dates

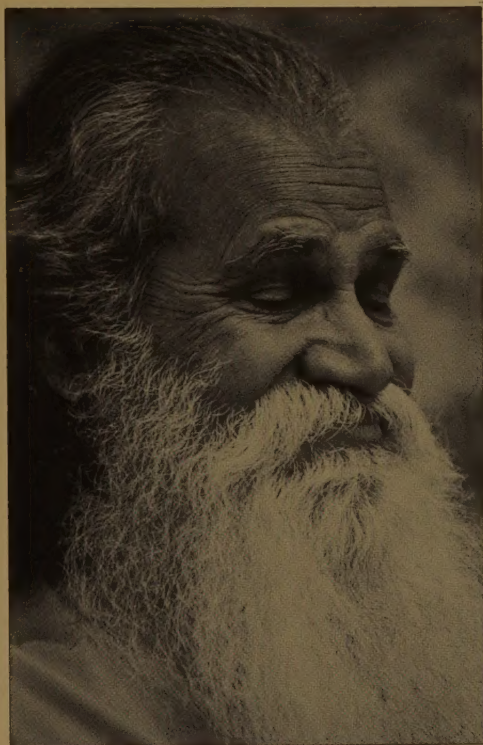
JANUARY 1985

- 1 New Year's Day. May the entire world
be filled with peace and joy, love
and light.
- 2 St. Theresa of Lisieux: Birthdate
- 5 Paramahansa Yogananda: Birthdate
- 6 Full Moon
St. Joan of Arc: Birthdate
- 10 Guru Gobind Singh: Birthdate
- 12 Sri Swami Vivekananda: Birthdate
- 14 Russian Orthodox New Year
- 15 Martin Luther King Day
- 18 Mohammed: Birthdate

FEBRUARY

- 5 Full Moon
- 6 Tu B'Shvat (Jewish)
- 14 St. Valentine's Day
- 18 Sivaratri (Hindu)
Sri Ramakrishna: Birthdate
- 20 Ash Wednesday (Christian)
- 25 Meher Baba: Birthdate
- 26 Intercalary Days (Baha'i)
through March 1
- 28 Sri Thiruvalluvar: Birthdate

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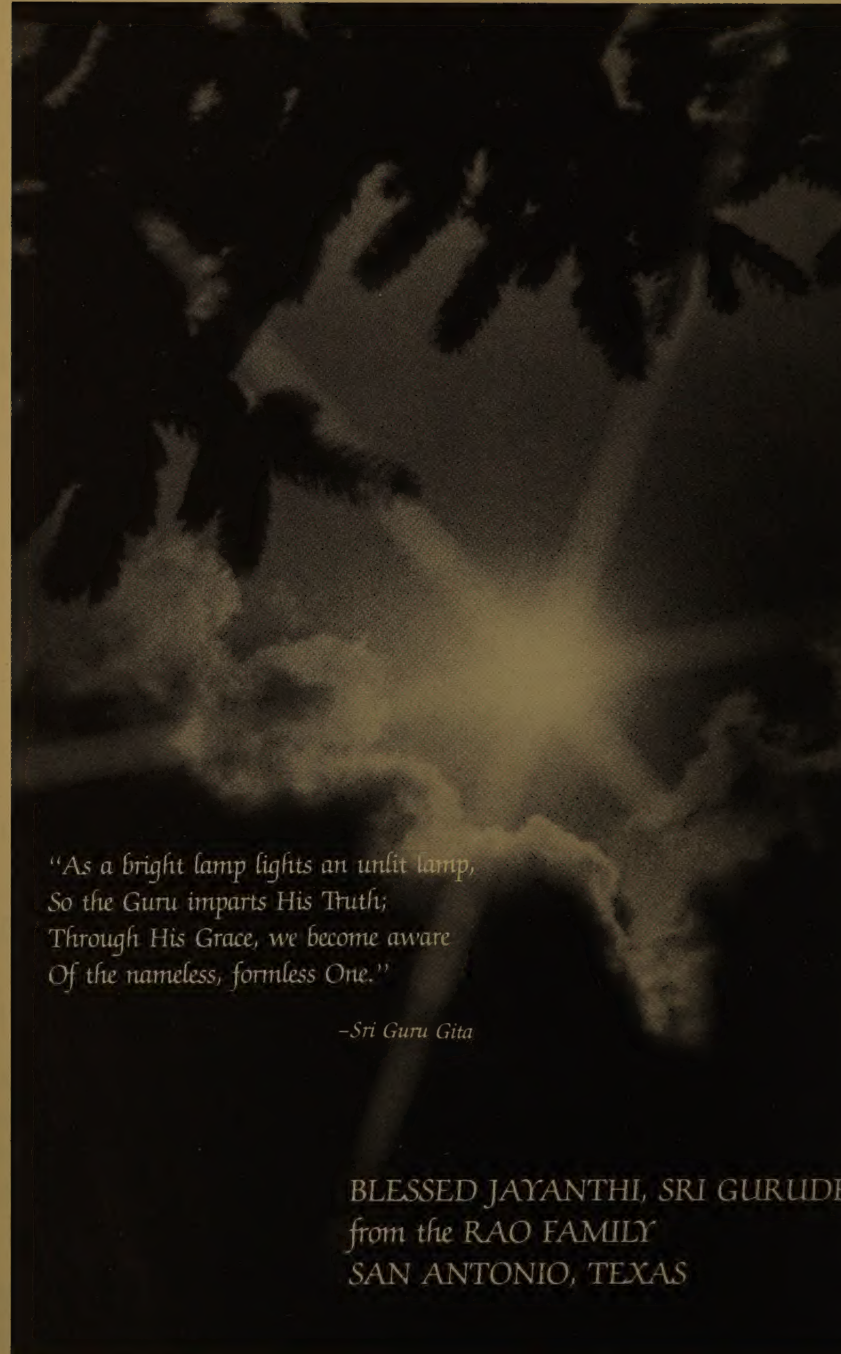


Once in an airport a man walked up to Gurudev and said, "Excuse me, sir. I don't know who you are, but I can tell that you're a very wise person." With a look of sincere arching, the man asked, "Would you please tell me: What is love?"

Gurudev looked warmly and gently into those troubled eyes. "It is very simple. Love is a way street. It is giving totally without asking anything in return."

The shining example of Sri Swami Satchidananda's life shows this in every moment. He loves and serves all regardless of religion, country, mental state, or species. Although he asks absolutely nothing in return, what one gives to others inevitably comes back. It is no wonder that thousands and thousands of people all over the world love Sri Gurudev dearly.

In honor of the 70th Jayanthi (birthday) of Sri Swami Satchidanandaji Maharaj, we offer this special issue of *Integral Yoga Magazine*. We also offer our heartfelt gratitude to this satguru who teaches in words but most of all by example what it means to live a life dedicated to serving all beings.



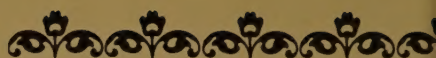
"As a bright lamp lights an unlit lamp,
So the Guru imparts His Truth;
Through His Grace, we become aware
Of the nameless, formless One."

-Sri Guru Gita

BLESSED JAYANTHI, SRI GURUDEV
from the RAO FAMILY
SAN ANTONIO, TEXAS

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We are deeply grateful to all those who contributed articles for this special Jayanthi issue of *Integral Yoga Magazine*. That such great and distinguished individuals took time from their busy schedules to write for this magazine is a tremendous tribute to Sri Swami Satchidanandaji. Many of these contributors are highly revered and respected spiritual leaders. Most have



Sri Swami Chidananda — *President of the Divine Life Society, India; member of the LOTUS Advisory Council.*



Rabbi Joseph Gelberman — *Director of the New Seminary in New York City; member of the LOTUS Advisory Council.*



Brother David Steindl-Rast — *of the Benedictine Grange, Connecticut; member of the LOTUS Advisory Council.*



Rabbi Zalman M. Schachter — *Director, B'Nai Or Religious Fellowship, Pennsylvania; member of the LOTUS Advisory Council.*



Pir Vilayat Khan — *Spiritual Head of the Sufi Order; member of the LOTUS Advisory Council.*



Sri Swami Madhavananda — *Vice President, Divine Life Society, Rishikesh.*



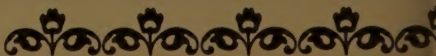
The Venerable Gesshin Midwer — *Zen master, International Zen Institute of America, member of the LOTUS Advisory Council.*



The Very Reverend James Parks Morton — *Dean of the Cathedral of St. John the Divine; member of the LOTUS Advisory Council.*



Sri Swami Krishnananda — *General Secretary of the Divine Life Society, Rishikesh.*



INTEGRAL YOGA AND YOU

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

A wide range of guest programs are offered at the Ashrams in Buckingham, Virginia and Pomfret Center, Connecticut. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a school for children (Yogaville Vidyalayam), and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction, and an Integral Yoga Health Services Clinic is now in the early planning stages.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.



own Sri Gurudev for quite a few years
d have joined him for a wide variety of
ograms and ecumenical services. We
uld not begin to capture any of them
th words and so have given just a few for
r readers' reference. *Integral Yoga Magazine*
honed to have the words of these
nerable beings grace its pages.



r. Hari Harilela, O.B.E. — *Honorary Coun-
for Bhutan in Hong Kong; member of the
OTUS Advisory Council.*



an Bear — *Director of the Bear Tribe Medicine
ciety; member of the LOTUS Advisory Council.*



arole Karuna King — *Well-known and loved
nposer, musician and performer.*



ther C.A. Joachim Pillai — *Oblate School of
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ouncil.*



ther M. Basil Pennington — *Abbot of St.
seph's Abbey, Massachusetts; member of the
OTUS Advisory Council.*



or Obeyesekere, M.D. — *Department of
rdiology, Queen Victoria Medical Centre in
elbourne, Australia.*



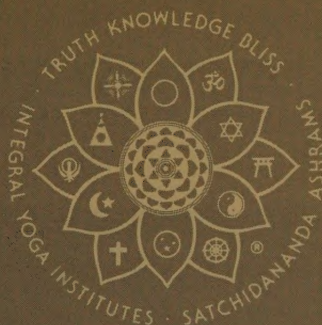
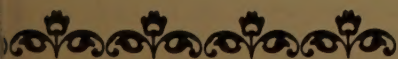
ra Bordow — *author of many books (among
m Swami Satchidananda: His Biography)*



ter Atman Max — *Renowned artist; member of
LOTUS Advisory Council; along with Conrad
oks, he was responsible for bringing Sri Gurudev
the United States.*



Swami Yogananda — *Director of the Kaivalya
shram, France.*



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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



Dearest Swamiji
You are the sunshine
Happy Birthday —
Love, Peter Altman Max
and family — 1984

VARIETY IS THE SPICE

by Sri Swami Satchidananda



There is only one purpose in life — to realize the Self, peace, happiness, or God within. Whatever way you choose to reach that goal is fine. There is a spiritual hunger, and all the different teachers and institutions are like spiritual restaurants.

We need all kinds of restaurants. If you like the food at one, go and eat there. If you don't like that particular type of food, no one will force you to patronize that restaurant; and you should not criticize those who do enjoy eating there. Just because you are allergic to tomato sauce, you don't need to condemn Italian food. Someone else may love it.

If you follow the teachings of one individual, that doesn't mean all should follow the same teacher. The one and the same Spirit expresses itself in many forms and names to suit the age, time and place. In one place the Spirit is called Jesus; in another place, Buddha; in another, Mohammed. There's no need to claim that only one should be worshipped. They are all that one Spirit appearing as different people.

Sometimes people ask if the ecumenical approach is an effort to have all faiths merge into one. No, that is not at all the purpose of ecumenism. When things become uniform they become boring. Then

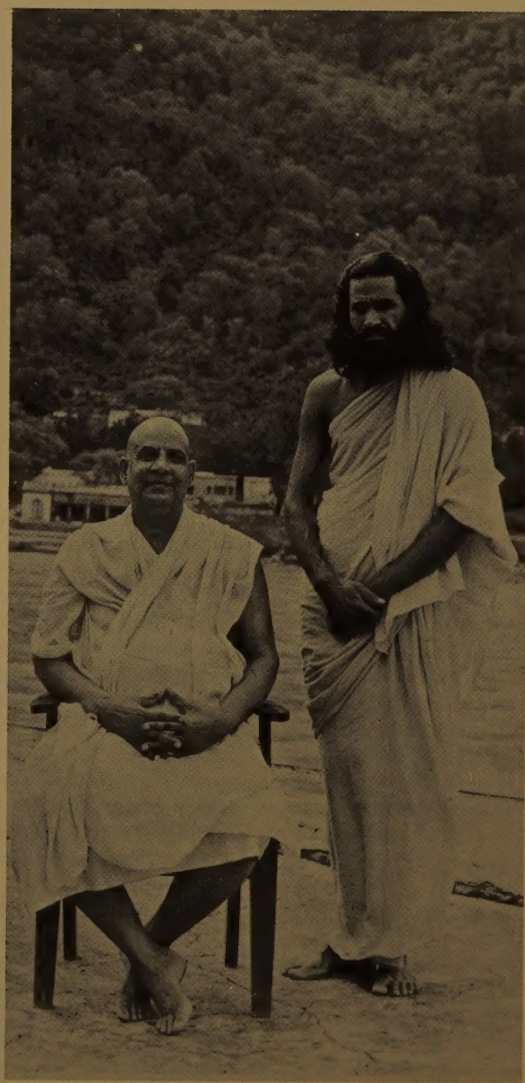
the fun is gone from life. Variety is the spice of life. God created all these differences for a reason.

Our aim is to understand the unity and enjoy the variety. Ultimately we all aim for the same thing. We all walk in different paths toward the same destination.

Small waves, big waves, foam, bubbles, spray and icebergs are one and the same stuff in different forms. A little child welcomes a small wave. A daring fellow who wants to surf ignores the small waves and waits for the big ones. Whichever you choose, see the sea behind them all. Then you become a seer.

If we understand the true Jesus to be the infinite essence, then we see that the same essence might have appeared in another name with a different body called Buddha; but the Spirit behind them is the same. When the ocean comes to one shore it is called "Pacific." If it comes to another shore it is called "Atlantic" or "Indian." Should we fight and say that the Pacific and Atlantic and Indian oceans have different waters?

No. The waters are the same, as is the Truth. It can appear in any form, under any name, at any time, to anybody. Whoever has eyes will see. Whoever has ears will hear.



BEHOLD THE UNITY

by Sri Swami Sivananda

The essentials or fundamentals of all religions are the same. Only non-essentials differ. 'The Noble Eightfold Path' corresponds to the *Sermon on the Mount* of Lord Jesus, and to the practice of *sadacara* (right conduct) of the Hindus. Every religion shows the correct path to God-realization.

Every religion emphatically declares: One can attain eternal bliss, immortality (God-realization). To do this one must speak the truth, observe purity or self-restraint, love others, and practice concentration and meditation."

An intolerant person cannot attain God-realization. As one's intellect becomes clouded on account of intolerance, one cannot grasp the truth. All prophets are the messengers of God. They are great yogis who have divine intuitive perception of God. Their words are infallible and sacred. Had it not been for these prophets and their writings, there would be no hope for the salvation and betterment of humanity. Each prophet helped mankind by the dis-

semination of knowledge and the founding of the religion which would be most suited to the people among whom they flourished. Glory to these prophets and their writings. May their blessings be upon you all!

Beloved Friends! Behold the unity or oneness of all religions. He who knows the truth, who has grasped the essence of all religions, will never again enter into heated debates.

Realize your identity and intimate relationship with all beings — with ants and dogs, with elephants and tigers, with Muslims and Jews, with Hindus and Christians. There is only a degree of difference in manifestation or expression. All forms belong to God.

May you all live happily, with one heart! May you all understand the essential unity of all religions! May the blessings of all the founders of all the religions be upon you! May you all attain God-realization in this very life!





SWAMI SATCHIDANANDA — THE SAINT AND HIS CALL TO MODERN MANKIND

by Sri Swami Chidananda

Peace Be Unto All Beings on Earth!

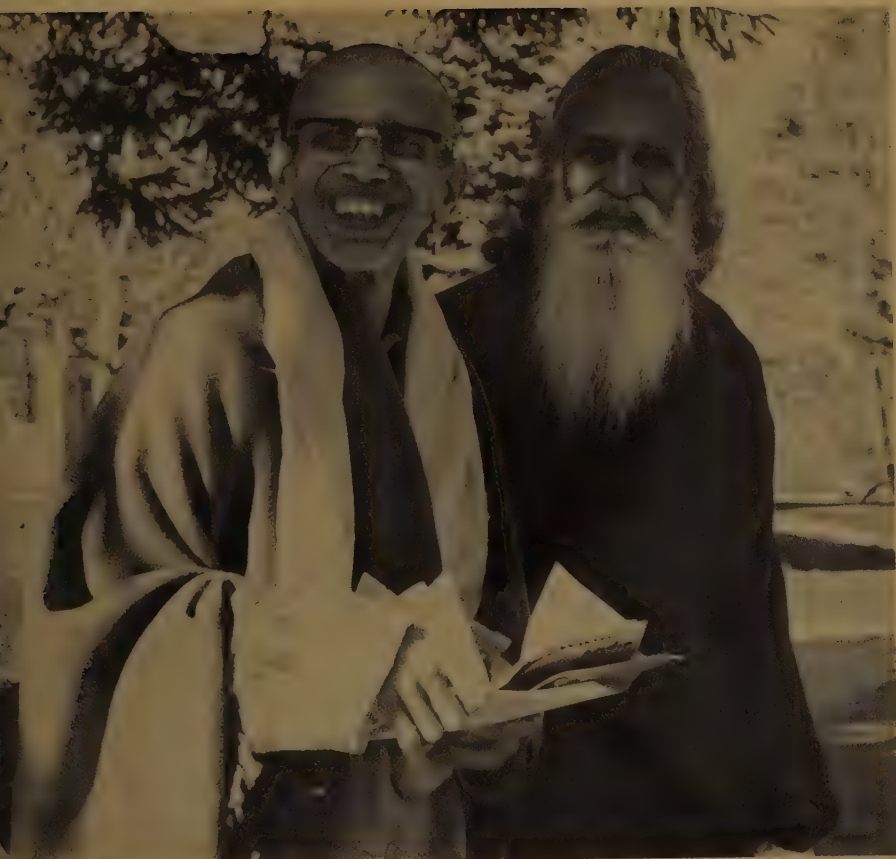
Homage unto the Universal Divine Spirit and Salutations to His Spiritual Messengers, Prophets and Saints who have proclaimed HIM to humanity from time to time. May the Divine Grace of the Almighty and the loving benedictions of all prophets and saints be upon all the readers of this special issue of the IYM and upon all living beings in this world!

May the Special Blessings of our Beloved and Worshipful Holy Master Swami Sivananda be upon all the happy members of the Spiritual Yoga Family of my esteemed and revered spiritual brother Sri Swami Satchidananda Yogiraj. I salute Swami Satchidanandaji ("Swampy" to the tiny tots who adore him) and write these lines as my Birthday tribute upon this joyful occasion of Swamiji's 70th Birthday this December. It is an immense happiness to me to thus join in with the countless devotees of beloved Swamiji who are felicitating him upon this most auspicious and glad anniversary. I feel it is a spiritual privilege to send this article for your publication. Thank you, thank you for the Joy you are offering me.

Today, at this point in time, when I write these words and when you read these lines, the one major overwhelming desire of normal human beings the world over is the common desire for Peace and Harmony and freedom from fear. The most earnest and urgent quest of global human society is the quest for mutual goodwill, friendly neighborliness and reciprocal trust and

cooperation. This is the natural and spontaneous urge and aspiration in the human heart. This is so because all men are brothers under the cosmic parenthood of the ONE UNIVERSAL SPIRIT which is the Source and Origin of all beings in this universe. We are one family and the earth is our home. In this mansion of our human family the different rooms constitute the various countries. Geographically the house may be big but nevertheless the family is ONE and ONE Only. Cosmically this house is a very small one, nay, even a tiny one indeed! To give this vision to modern mankind and to impart this sense of closeness and this spirit of inseparable oneness to the spirit is one of the noble tasks to which our revered Swami Satchidanandaji has given himself with a rare sense of compassion and sincere dedication.

Sublime mysticism and a common sense matter-of-fact pragmatism find equal place in Swamiji's unique personality. In him you find a confluence of the East and the West of spirituality and science, of religion and sane secularism, of lofty sentiment and rational outlook and approach, of a spontaneous and natural godliness combining with a touching and tender humane-ness which is at once beautiful and edifying to witness. This last is an object-lesson to "everyman" today because godliness is yours by natural right as you are in fact a child of God and His Spirit is present within you as the essence of your being. To be godly and Godlike is therefore your birthright. But modern humanity has turned Prodigal So



nd ignored this birthright and turned this world into an arena of discord and suffering.

Swami Satchidanandaji's life and his life's work both aim at awakening humanity from this deplorable Self-forgetfulness and the dire consequences therefrom. He seeks to inspire and to induce everyone to shed off one's narrow vision of man and life and to start living with a new awareness of one's cosmic identity. Swamiji would have a new consciousness emerge from the present darkness which man has created for himself due to an unspiritual and irrational view of life and a purely pleasure-oriented evaluation of everything pertaining to the living of one's life.

This rare synthesis of the mystical and the practical, the Oriental idealism and Occidental pragmatism has made Swami Satchidanandaji's work pre-eminently suitable and valuable to the North American

continent in particular and to the New World in general. In his life, personality, and ministry they find mirrored the Teacher of the future era and the Teaching for the New Age. This is all the more significant and important at this crucial juncture when we are in the closing quarter of the present century and the world is upon the threshold of the twenty-first century. The hearts of millions of our fellow-beings long for love, amity, understanding and peaceful coexistence.

As though in response to this longing of countless human hearts, Swami Satchidanandaji made his advent into North America about two decades ago bringing the teaching of the essential Oneness of All Religions, the spiritual unity of all mankind, the supremacy of Love and Non-Violence in human affairs and the indispensable necessity of daily Communion with God in order to receive the Light of His Wisdom

and strength for His Divine work here on earth. He is ideally suited for this vital mission of spiritual solidarity of mankind and the practical expression of this inner oneness through outer service of your fellow beings and loving sharing and mutual cooperation. His major ashrams and Integral Yoga Centers everywhere reflect this spiritual love, selfless service and joyful sharing of God-given skills and insights. This has been my own personal experience whenever I have had occasions to visit these Ashrams and IYI Centers of brother Swami Satchidanandaji Maharaj.

Swamiji sometimes loves to pull my leg and jokingly corrects me and says, "Oh no, not just brother, but 'twin-brothers.' Remember, we were both 'born' at the same time." You see, our great Master, Gurudev Swami Sivanandaji, conferred upon us both the sacred monastic vows of Sannyasa and ordained us both as monks of his renunciate order on the same occasion with due Vedic ceremony on 10 July 1949 upon the sacred Full Moon day dedicated to the worship of all the great spiritual Masters of the World.

Through his cosmopolitan nature and many-sided versatile personality Satchidananda Swamiji has proved incorrect Rudyard Kipling's contention that, "East is East and West is West and Never the Twain Shall Meet." His noble work in the West bids fair to correct the above line into, "And EVER the Twain SHALL Meet." Swamiji's work truly heralds the dawn and New Day when this will come true and the world will be the happier for it!

Swami Satchidanandaji (upon whom may God's Light Shine) is a man with a mission and a Saint with a message for mankind. Whatever he may say due to his innate modesty and humility, the fact is that our Worshipful Gurudev Sivananda Bhagawan entrusted this Mission to him when he sent him to Ceylon (Sri Lanka) soon after giving him Sannyasa. He bid him go and spread the Message of Yoga and Vedanta, of Union with God and universal oneness with man and to proclaim to that multi-racial and multi-religious society, the gospel of Divine Life of Selfless Service, Devotional Worship, daily Meditation and Self-Realization!

This is indeed the Mission and the Message of Yogiraj Swami Satchidanandaji at this most crucial period in human history.

The prayers of this writer are ever with him for fullest success in this lofty mission today and in the days and years before him. Long may Swami Satchidanandaji live and may his years be rich with ever increasing love for God, for his Gurudev, and for his fellow man in whose service he has ceaselessly engaged himself ever since he received his spiritual mandate from his beloved spiritual Father and Master upon the holy bank of the sacred river Mother Ganga at Rishikesh in the shadow of the Himalayan foothills more than three decades ago.

Saintly Swami Satchidanandaji's call to mankind is a call to see the Unity existing in the midst of apparent Diversity. It is a call to recognize the plain fact that GOD IS ONE; all religions are various paths that lead sincere seeking people to this same ONE and ONLY ONE GOD. It is a Clarion Call to cast away superficial surface differences and join hands in loving realization of our oneness in the Universal Spirit (Ahura Mazda, Yahveh or Jehovah, Allah, Almighty Father God, Brahman, Tao, the Arhat or the Supreme Skate Nibbana) that is man's cosmic origin, man's invisible inner support and man's ultimate supreme Goal of Life. We are thus one great family of God and therefore we must manifest our innate divine nature and live together, work together and strive ceaselessly together to bring about a new era of understanding, love, unity, harmony and cooperation.

Swami Satchidanandaji is right in the center of this work of world renewal and human resurgence into a new era. The lotus is unfolding its petals, and its fragrance will bring Joy to the Human Family, thanks to persons like Swami Satchidanandaji, who is a shining gem amongst men today! I send my love and reverence to him. Jai Gurudev.

Swami Chidananda
A Servant at the Feet
of Swami Sivananda

10-17-84
India



CHRISTMAS

by Joan Metzner, M.M.

The day when my eyes see the LIGHT
in the eyes of a chipmunk
in the heart-depths of a dictator
in the smile of a stable-Child.
That day is Christmas.

The day when my ears hear the MESSIAH SONG
in the chirp of a sparrow
in the din of the market place
in the lullaby of a young mother
That day is Christmas.

The day when my hands touch the BODY of the SAVIOR
in the wounds of a refugee
in the needles of a pine tree
in the toes of a manger-Babe.

The day when my heart finds its PEACE-PRINCE
in the rags of a street person
in the robes of a rose bud
in the swaddling clothes of Bethlehem
That day is Christmas.

The day when my tongue tastes the SWEETNESS of GOD
in the honey of a bee
in the rice gruel of a soup kitchen
in the Bread of Covenant remembrance
That day is Christmas.

That day — Christmas Day
When the Lord makes known His salvation.

MAZELTOV, GURUDEV

by Rabbi Joseph Gelberman

Let me begin by saying "Mazeltov Gurudev" and Happy Birthday. Every day we are called upon to bless each other, to embrace in each other the *Shechinah* — the in-dwelling God: what can be a more auspicious day and time than this day and this time as we celebrate the 70th birthday of our beloved teacher and master, to embrace and to thank Swamiji for all the spiritual joys and blessings he has shared during the last eighteen years.

I'm in a very unique position to speak about Gurudev's great contributions in this country for the following reasons:

1. I met Swamiji in Canada in the Siva-

nanda Ashram eighteen years ago.

2. I was one of the early disciples to follow him and convince him to settle in New York City.

3. My name is affixed to the charter of the Integral Yoga Institute as one of the sponsors and as one of the board of directors.

4. For many years I was one of the clergy who participated in the Annual Ten Day Interfaith Retreat.

5. The first Yoga class given by Swamiji himself in New York City was held in my Synagogue on the East side.

6. Every year from the very beginning Gurudev and I would participate together



celebrating the joys of Hassidism and yoga at an evening called "The Swami and the Rabbi."

7. Swamiji was the main inspirer of the "Interfaith, Inc." (Temple) which I organized with the clergy representing Catholicism, Protestantism, Islam, Hinduism and Judaism. Interfaith, Inc. meets in New York City every first Sunday of the month celebrating the unity of all faiths (many paths to one God).

8. The New Seminary which I founded in 1981 which is dedicated to the training of interfaith ministers as Spiritual Counselors and healers was also indirectly the result of Swamiji's inspiration.

Beyond all these factual contributions that Gurudev accomplished during the past eighteen years ministering in the U.S. there is also the broader aspect of his spiritual influence on the lives of the thousands of his followers.

Gurudev very much reminds me of my beloved Hassidic masters whose characters manifested humility, wisdom, knowledge, experience, love and joy. I consider myself a spiritual friend, a follower, and a disciple of Gurudev and I want to take this opportunity to express my gratitude to him for all the blessings I received from him so many

times so often.

Last June 1984 at the graduation ceremony of the New Seminary it was my great joy on behalf of the faculty to bestow upon Swami Satchidananda the degree of D.D.W. — Doctor of Divine Wisdom. This D.D.W. title expresses exactly the real personality of Gurudev; he is a doctor that is a physician who heals even by his very presence, the way he looks at you, the way he touches you, the way he communicates with you, the way he *is* with you.

He is divine as he dedicated his life as a Servant of the Lord to help humanity to kindle the light within in order to bring about the Kingdom of God on earth.

He is wise in the way King Solomon in the Bible received wisdom from the very Source when he said to God, "I do not want riches, nor fame nor glory, but the wisdom of the heart to know the difference between good and evil."

On the auspicious day of your 70th birthday, beloved Gurudev, this is my prayer, "May the Almighty continue to bless you with good health, continue to shower upon you his grace, his glory, his joy and his grace."

Om Shanthi, Shalom.

Reflections

by Kalyani Neuman

It could be said that Sri Gurudev has not so much altered my life as altered the way I perceive it, through the very fact of his existence. His electrifying presence makes everything possible, for it virtually demands that we see our own potential in him. This realization alone has brought great comfort to this mortal, and the world is beginning to emerge as one big ashram.

I offer humble gratitude not only for the light of his teachings but for the light of the extraordinary life we are so privileged to witness and share.

A CHRISTMAS BIRTHDAY



by Brother David Steindl-Rast

Does anything ever happen by chance? We celebrate the Jayanthi of Swami Sachidananda at Christmas time. The more I think about this overlap of dates, the more I find in it a deep significance. Why is it, I ask myself, that the word "Brother" never rings more heartwarming than when Swamiji calls me his Brother David? In the heartwarming light of Christmas I catch a glimpse of the answer. Christmas brings to light for me who Swamiji really is.

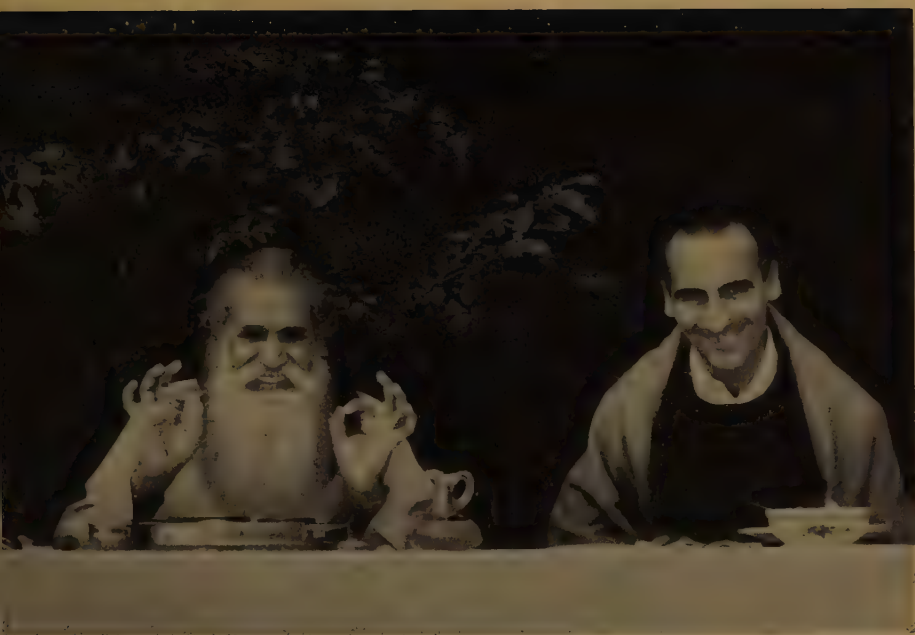
That little boy at the airport in Detroit thought he knew. "Look, Mommy," he whispered, full of excitement, "There goes Santa Claus!" And that little fellow didn't even know that at Swamiji's house Christmas lights keep twinkling all year round. Children's eyes look deep. No matter how many layers of commercialism have settled on Christmas, the child in us looks straight through it all to the core. And the core of Christmas is still the Good News that "the Word was made flesh."

But what does that mean? What does it mean to us? Can we recapture the meaning of "Word?" Of "flesh?" And what does all

this have to do with that wise old child in saffron robes whom we love and celebrate at this season? What does it have to do with his life's work?

Don't worry. I will not turn this home-spun testimony into a theological dissertation. Centuries of Hebrew and Greek philosophy had hammered and shaped the meaning of Word when St. John used it in the prologue to his Gospel to proclaim that "the Word was made flesh." But what matters for us is merely to find a link between this proclamation and our own experience. Without that experience, all the philosophies in the world won't help us. When the experience is there, philosophy drops off like the husk of a ripe fruit.

How, then, do we discover God's Word in our own life? A discovery it is and an exciting one; a discovery anyone can make. Suppose we have become aware that underneath all alienation we are rooted in a deep sense of belonging. Suppose we can agree to call that ground around our deepest roots "God." Then, as we sink our roots deeper and deeper, we find that this image



needs to change. No longer is what we experience a dumb groping. Rather, we are feeling our way into something that makes sense. We are rooted in Mystery. Yet, without becoming less mysterious, Mystery is found to be understandable, found to be Word that invites our response.

This happens deep within our heart. But it happens not only there. Mystery surrounds us on every side. God speaks to us through everything there is. If we listen, we can hear the Word even in what is most fleeting, most ephemeral in the world around us and in our own existence. This is where the notion of "flesh" comes in. The Bible speaks of "flesh" when it wants to emphasize all that is weakest and most perishable in human existence. There lies a newborn baby shivering in the Christmas crib: flesh. But for a heart attuned to God, this is the "Word made flesh."

The deepest meaning of this proclamation comes from hindsight. First comes an encounter with Jesus and a flash of recognition: Wow! This man is articulating the very message to which our human heart is attuned. And his whole life so perfectly embodies this message that he simply *is* the Word — was the Word from the beginning — from before always. These are stages of insight gained in light of his death and re-

surrection and then projected backwards in time. Easter comes *before* Christmas in the Christian perspective.

Swami Satchidananda has no difficulty embracing this Christian perspective. I have heard him defend it better than many a Christian might do. And he refuses to be called a Christian only if this excludes him from being also a Buddhist, a Hindu, a Jew, a Muslim, a Jain. (Any Catholic Christian should share his hesitation, seeing that catholic means all-embracing.) By going to the heart of one religion, we go to the heart of all. I will never forget the tense silence when someone challenged Swamiji from the back of a large audience: "How can you say that you believe in the Resurrection?" Yet, the answer came so effortlessly, so simply: "I have seen the risen Christ."

This is why Swami Satchidananda can join charismatic Christians in prayer. (I remember him praying with Ralph Martin at Ann Arbor in the midst of a thunderstorm that rivalled the first Pentecost.) This is why he can fully share in the Christian Eucharist, as he did at Notre Dame University, where some who wanted to exclude him were left without an argument. This is why the life he teaches is a Christmas life, a Word-made-flesh spirituality. It holds together the inner and the outer, the Spirit

and its humble embodiment.

There are others who guide their students to mystical experience. There are others, too, who inspire their students to loving service. What I admire in Swami Satchidananda is the consistency with which he bonds these two together. Service without its anchorage in inner depth is adrift. Mystical experience bent back on itself "puffs up," as St. Paul puts it. But when it flows out into service, "it builds up." Suddenly the Word is made flesh.

If Christ were born a thousand times in Bethlehem and not within your heart, what would that profit you? asks Angelus Silesius. He is right. And for Christ to be born in our heart, it is not enough that the Word is conceived within. It must find form in what we do on the outside. Christians speak of Jesus Christ or Christ Jesus to stress the creative tension between two poles. Our innermost personal inspiration is tested against Jesus in his clear-cut historical reality. And the Christ within us is brought to birth in whatever external circumstances happen to be ours.

The real joy of Christians flashes forth whenever this happens. With breathless excitement the First Letter of John tells of it: "We have heard, we have seen with our own eyes, we have watched, touched with our own hands the Word, who is life!" And yet, every religion tends to change the throbbing life of the Word-made-flesh back into mere words, words in books, books on dusty shelves. We all have to struggle against our tendency to freeze the living Word into mere words. On this winter scene Swamiji appears like a spring breeze. Yes, he too comes with a lot of words (not to mention his puns that drive me up the wall). But his words bear witness to "the Word, who is life." That is why life sprouts forth when he speaks. His words empower those who listen.

How often have I heard Swamiji build up the self-reliance of a student who asks a

question. Jesus did the same: "Why not judge for yourselves what is right?" (Lk. 12:57). But personal autonomy is only one side; mutual responsibility is the other. "Each one shall carry his or her own burden" (Gal. 6:2). Swamiji encourages both. Here again, personal autonomy alone puffs up. But add mutual responsibility and it builds up — builds up what Christians call the Body of Christ.

A great challenge faces us today. Our world is torn by alienation. Indifference towards each other has brought us all to the brink of disaster. But we can still do something. We can build communities of hope. We can build communities in which the one Word to which all human hearts are attuned becomes flesh. Then the differences that separated us become so many different gifts that unite us. We come to know each other. We share. We cooperate. Alienation is overcome by a solidarity based on our deepest belonging — to God and so to each other. Wherever this happens in the smallest circle, worldwide community begins to grow, cell by living cell.

All over the world, Swami Satchidananda has helped such cells of hope to grow. Therefore, his work is ecumenical through and through. He is a servant of that Earth Household, the Greek *oikoumene*, from which our word ecumenism derives. Ecumenism isn't something added to his life's work. It is his life's work. No wonder that I feel never more truly Brother than when Swamiji and his family in the Spirit call me so.

To put into Christian terms what could be expressed in the language of any religious tradition, let me quote C.H. Dodd: "Wherever Christ's Spirit is at work, there is His body. And he has only one body." No wonder that the lights of Christmas should illumine the Birthday of one who lives and labours for this goal: that everywhere on earth the Word should be made flesh.





PEACE: ART AND SCIENCE

by Rabbi Zalman M. Schachter

Shalom — Shanthi — Pax — Peace is an art that needs to become a science. Sri Swamiji Satchidananda has pioneered in this field of integrating Hatha-Karma-Bhakti-Jnana-Raja Yoga and helped us all in this process.

The sophistication needed to attune one's self and to stimulate an other's self for peace can best be found in exploring the mutualities of intrinsic motivation; that is to say Love — Prema — Ahavah. This is the way the Self relates to its own manifestations.

All other and extrinsic motives for peace sooner or later lead from bribes to threats; they remain in the manipulative mode and therefore fail. Good will alone will not do. Empirical and scientific application of the principles revealed and contained in the holy paths and traditions, brought up to the state of the art in conjunction with the best

available methods, is needed to realize the peace of this planet.

Gurudev's own model pointed to the fact that transpersonal psychology and sociology wedded to the best spiritual means of the mystical traditions can be of great help to the peace process. We need to reduce the *maya* of our surplus powerlessness, the frustration of being locked in the terror of either/or catastrophic expectations by revisioning of optimal win-win accommodations for all living beings. The peace makers need to be able to become inter-active channels for blessing.

In a world that is over-armed and under-blessed we need to develop sophisticated strategies and techniques, coupled with affective and cognitive mind-moves which in turn provide a vehicle for the God-essence in us to manifest.

Some of these are being developed and need to be shared, applied, tested and refined, attuned to the political and cultural realities they need to affect.

May God grant many more years to Sri Gurudev to lead us from darkness to light, from ignorance to knowledge, from pain to bliss and from war to peace.





THE CONGRUENCE OF WORLD RELIGIONS

by Pir Vilayat Khan

Isn't it paradoxical to see how, while in every sphere of human activity: technology, politics, art and science, that peoples of the globe are cooperating, exchanging know-how, and updating their views? In the religious field, it is only amongst a few pioneers that there is any contact between religious groups. This represents an infinitesimal influence in a world divided unto itself by religious bigotry, intolerance, and even antagonism. Since religious belief plays such an important role in the balance between war and peace, I hold this to be one of the most pressing problems of our time. I remember Reverend Ramon Panikar saying, at an historical meeting of religious leaders at The Monastery of the Sacred Heart, that to be abreast with our time, a religious leader must have his roots in his tradition and the branches of his tree must merge with the branches of all kindred traditions. It is now incumbent upon a few pioneering spirits imbued with just this point of view to co-opt more and more other kindred religious leaders to join forces in this great plea for the sake of, not just peace, but the evolution of humanity in our day and age. The response to the recent summit meeting at the Cathedral in New York and in our Inter-religious Congress in Paris, the works of the Congress of Faiths in London and the Fellowship of Religions in India began by Kirpal Singh, demonstrates how thirsty people are for any expression of fellowship in the realm of religion.

In my experience, the speakers are sometimes embarrassed by the limitations of their group's mandate as to how far they may cross the borderline separating groups. Many are afraid of being ostracized by their own people or even afraid of jeop-

ardizing the faith of their followers by sharing interest in religions other than their own. Unfortunately, these efforts hardly represent a pinprick in the religious life of the masses. Often, in the name of loyalty to their particular religion, the faithful are contemptuous about religions and even inimical, each one considering his/her religion to be the best, or the only, true means of salvation. It is, no doubt, a question of education on a massive scale that will meet a lot of ignorant opposition, like the nomads who, if you tell them that people have landed on the moon, will laugh at you and think that you are telling a tall story.

At first observation, some religious beliefs seem to be so much in contradiction with others that it appears very difficult to reconcile them; for example, where the Christian's affirm that Jesus is the Son of God and the Jews and Muslims counter that God is beyond generating. If one were to profess to be both a Christian and a Muslim, one would probably be refused recognition by either group except by an exceptionally understanding person. Hazrat Inayat Khan unmasked the problem when he said that when one is conscious of being the Divine inheritance, one can claim to be God's son or daughter, and that is why Christ was entitled to claim it. In fact, Christ said, "Be ye perfect as your Heavenly Father is perfect," which means that each one of us carries the Divine inheritance within us, but if we do not identify with our inheritance, we cannot claim it. Just like in the DNA of the body — every being in the universe embodies the code of the whole universe to some degree — which is precisely what religion means by the Divine inheritance. Differences seem insuperable

until one sees how two different views may prove to be complementary instead of contradictory. One of the cases in point arises in a comparison between, on the one hand, the Hindu and Buddhist approach, and on the other hand, the Jewish, Christian and Muslim. I am now speaking more about the esoteric philosophic background than the beliefs and rituals. While the Hindu and Buddhist's spiritual background seeks *moksha* (liberation and freedom); Judaism, Christianity and Islam emphasize the fulfillment of God's being in manifestation and this promotes enthusiasm, involvement and achievement. Yet, if one were to apply the way of freedom to the way of activity, one would not be caught up in the way things appear. One would be immune from disappointments and be able to maintain one's serenity. Hence, there is a way of reconciling these two complimentary attitudes.

It is significant that the Hindus speak about liberation from reincarnation while the Judao-Christian-Islamic tradition emphasizes resurrection. If everything is transient, and reincarnations are repetitive, one strives to liberate oneself from the ignorance that perpetuates rebirth. If the quintessence of experience can be salvaged

from the perishable character of all that is transient, then what one achieves in life is valuable. A good example of resurrection is memory, whereby an event that took place in time can be transmuted, so that all that remains is quintessence and one has become wiser through it. The flowers a person collects will live eternally as perfume. I believe that these two points of view are complimentary and that the real meaning of *moksha* is to liberate oneself from the contingent aspect of experience so that all that remains is *vidya*, which means transcendental knowledge.

These examples illustrate how easily one posits that all religions are one, until one begins to study them and is impressed by their differences. When one probes those differences, he/she discovers the ultimate unity that had been intuited in the first place. Maybe studies of comparative religions are for the few scholars who are able to appreciate the niceties of the metaphysical issues; however, if humanity is to overcome these ideological differences that are in people's minds, and divide us in conflicting allegiances, it is important to find a way of showing, as simply as possible, how the different religions do dove-tail and complement each other and present this view to



the masses, particularly to those religious leaders who are influencing the masses.

Swami Satchidananda has become, in the course of the decades, a permanent and ever present feature of the spiritual presence in the United States. While ensuring the presence of the Hindu tradition amongst Americans, he also embodies the shift in that tradition triggered off by its osmosis with the American way of life. The consequence is a universal outlook seasoned with humor and verve which carries the promise of an updated spirituality liberated from a lot of formalism, confor-

mism and dogmatism, while maintaining the dignity of the religious background of India. Foremost in my mind is Swami Satchidananda's contribution to one of the greatest needs in our time — which is religious integration — by beating me by a few years in building a Temple of All Religions while our project in Europe is still lagging behind, and that of the Temple of Understanding is, at this point in time, merely a blueprint.

Congratulations to a venerable and stalwart pioneer on his seventieth birthday!

INNERLY

by Kidon Bauman

Deep, deep, and empty
There is no opposite,
Just the Beyond.

Let It Be,
Innerly,
It is now.

The Holy Hum,
The subtle vibration,
His primal manifestation,
Becomes Quietude.

And in the void
Black glows oh so softly.
That silver opalescence
Somewhere in the Silence.



THAT ALONE EXISTS

by Sri Swami Madhavananda

One central theme runs through the utterances of all the seers of the Srutis. There is One, though sages have described it variously. That One reality pervades everything here in essence. That alone exists, naught else. The material values of the world are illusory. It is only when the senses are withdrawn from the objects, when the mind is stilled and the intellect transcended, then the inner eye of intuition is opened and man sees everything as God. To such an intuitive soul, God alone exists, and nothing else.

Jesus, Buddha, Krishna, Mohammed, Zoroaster and Confucius, all of them have delivered the same message of love and unity — only in different words to suit their respective followers.

In the present day world, people are beset with problems of various kinds. Few people, if any, escape some kind of problems, and to each his problem is the most difficult. Any problem that continues over a long time can become almost overwhelming to the individual and it takes real courage and faith not to reach the so-called "breaking point"! The tensions to which we are subjected daily seem to be increasing.

Psychologists tell us that many problems resolve around the central theme of hate in its many manifestations — selfishness, jealousy, prejudice, resentment, dishonesty, etc. Sometimes the running of it as respon-

sibility is a disguise of hostility toward one's loved ones, one's superiors, one's community. Uncontrolled emotion contributes to the production of tension in ourselves and those about us. The emotions must be directed constructively. We must develop ways of living harmoniously with other people.

The paramount importance and the imperative and indispensable necessity for the moral, ethical and cultural refinement of the individual personality upon a world-wide scale is to be realized first and foremost. For, the prime and fundamental unity of all wider groups like class, race, nation and human society the world over is the individual man.

The Divine exists in all beings and it is an integral part of every individual consciousness. The Real is the support and life of everyone without distinctions of class, creed or color. Let this exalted outlook herald the advent of a new and better era in the life of the world! May the religion of self-sacrifice, self-restraint, self-surrender and self-knowledge triumph all over! May righteousness reign over the earth! May the Grace of the Almighty be upon all!

Wishing Rev. Sri Swami Satchidananda Maharaj the Upanishadic age One Hundred Years, so that people will stand to benefit immensely through his guidance, on matters spiritual.





FORWARD TO A SILENCE FOR A GREAT YOGI

by The Venerable Gesshin Midwer



It is a great pleasure and a privilege for me to have this opportunity to send my profound admiration and love to Sri Swami Satchidananda Maharaj on this happy occasion of his 70th birthday.

The blessing his holy incarnation is to this world will become evident in ever greater measure in times to come. I am in awe when I looked at the impact the life of one human being, living and working in God, can make in this world. The seed of true universal love has been planted and grown into a mighty tree spreading its branches of Integral Yoga throughout the world, giving nourishment and energy to the seeker of Truth, refuge and comfort to the weary traveler on the Path.

Many times we have transmigrated this *Sattva* world and it would be difficult to say when we met for the first time, but I remember one early morning in August 1972 when our minds met like two arrows in mid-air and our friendship was bonded in a flash. We were standing in front of the chapel at Mt. Saviour Monastery surrounded by participants of the conference "Word Out of Silence."

Looking toward the distant hills, waiting for the sunrise to begin our morning service, we had just finished the various morn-

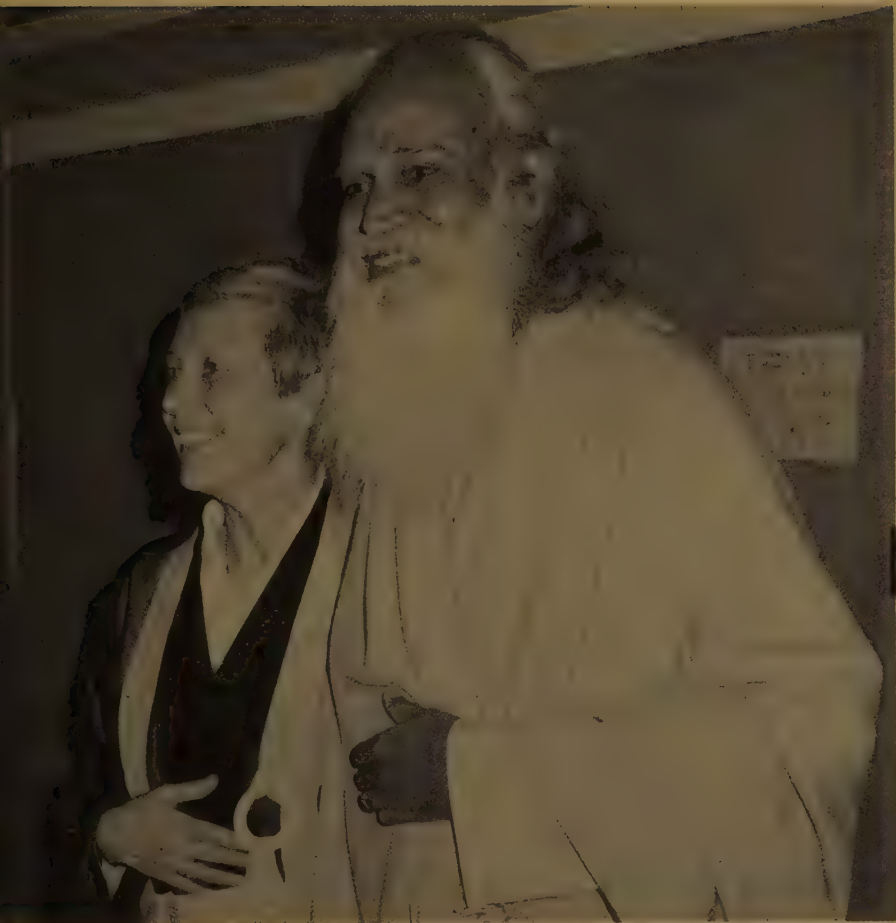
ing practices of Yoga, Zen, Tai-Chi, Jesus Prayer and Sufi dancing. The air was filled with silent songs still hidden in the throats of birds, ready to break loose at the first rays of the morning light. We stood side by side. Swamiji turned to me and said, "Why do people call it 'sun-rise' when it is actually the earth that is turning toward the sun?"

Now as I was in those years in the midst of intensive Zen training, I thought, "Hm, Swamiji surely knows the answer to this question himself, he must be testing me to see my state of insight into the Truth."

Realizing that I was being tested by a great Yogi, I said, "Well, Swamiji, it must be because they do not relate that it is neither the sun nor the earth that is moving, but the mind that is moving."

A swell of laughter that seemed to come all the way from India enveloped me. His arm around my shoulders we walked into the chapel, chuckles still rumbling through our bodies like afterquakes of a massive movement.

I knew then I had found a true friend on the Path. All throughout the conference I admired Swamiji's spirit of true universality, a non-attachment to religion and doctrine, preached by many but practiced by few.



For Gurudev religion is not a business but love, pure love. Throwing off every shackles of selfishness he left his home country, India, and came to this country, a new world, a world of anxieties, fears, drugs and depression. Hundreds of young people lost in a maze of confusion were saved by his love and caring for them and turned to become beautiful and happy human beings.

In 1976 following Swamiji's personal invitation to visit and spend some time in his ashram in Connecticut, I was privileged to enjoy the loving care and kindness of his disciples and followers. Clearly they are his spiritual children. To express my admiration in a Zen way, fooling around with the brush and ink, I wrote fine Chinese characters meaning:

Man of no-doing, many children
The teachings of Sri Gurudev have been

laid down in many books and articles but are best seen in the life of love and service of this great Yogi. They are reflected in his vision for peace and unity among religions. The LOTUS Shrine, Light of Truth Universal Shrine, is a visual testimony to his lifetime ecumenical work and will stand as a beacon of Truth and Peace.

Dear beloved Swamiji may we be blessed with your divine presence among us for many more years to come. May your light continue to illumine this world of sentient beings. May we meet again and again in the rounds of our spiritual journeys.

May I humbly offer these greetings as a prelude to the great silence in which we are united far beyond words.

All the flowers of my heart,
Love and Blessings always.



THE PENTECOSTAL WITNESS

by the Very Rev. James Parks Morton



Sri Swami Satchidananda preached at The Cathedral of St. John the Divine on the Feast of Pentecost, 22 May 1983, in the middle of a great service which brought together Christians, Jews, Muslims, Hindus, Buddhists, Shinto, and Native Americans to pray for the unity of God's people.

The Feast of the Pentecost is known in Jewish religious tradition as the commemoration of the Giving of the Law. In the Christian tradition, it is a sort of reversal of the Tower of Babel. You will recall that story from the Bible: The builders of the Tower were thrown into confusion when they suddenly could not understand what each other said. Their common language was gone; they could no longer communicate easily, so the cooperative building effort fell to the ground. Without communication we cannot cooperate, we cannot share, we cannot build.

For Christians, Pentecost marks the day when the Holy Spirit descended upon the followers of Jesus in the upper room and totally over-turned what had happened at the Tower of Babel. Suddenly all those in the room could understand each other. They still spoke in different tongues, but they could understand what each other said. They were communicating again across language barriers.

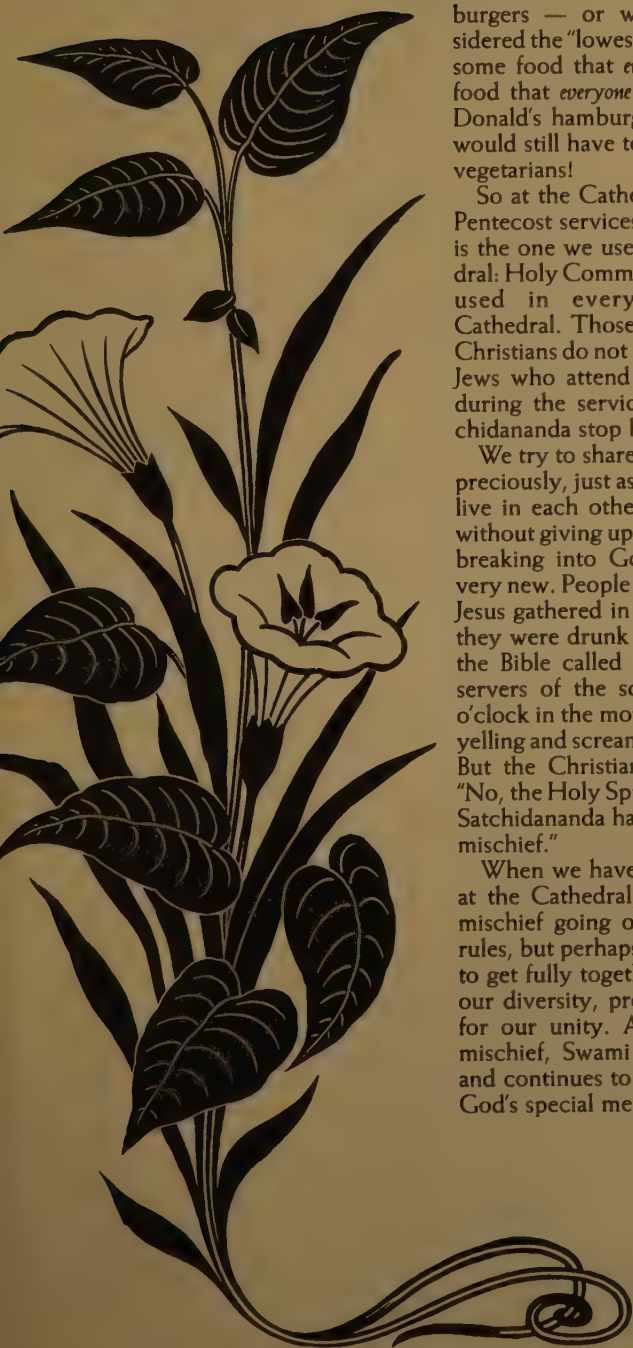
For the past twenty years or so, there increasingly have been ecumenical services, held throughout the world, where people of different religions come together. For the most part, at these services they do

something that will not offend anybody — but at least they are doing it *together*. That is very important. A new service is created so that the Buddhists' toes will not be stepped on by the Hindus, and the Christians' toes will not be stepped on by the Jews, and on and on and on.

I am not criticizing that kind of service. I hope that services such as that continue to happen. But what we have been doing at The Cathedral of St. John the Divine in New York is something very, very different. We *do* step on each other's toes! We do not *mean* to do so; we do not *want* to do so. But it will happen, it does happen, simply because we *are* different; we do have different languages, traditions, cultures. We are brought up in different parts of the world; we really are very different folks. And in our ecumenical services, we come together to celebrate those differences.

We are, after all, God's children; He made us different. It is our hunch that the real trick of living together as God's children is not to make all birds the same color; to get rid of all the flowers and have only daisies; but instead to have a garden that God planted: a garden that is full of very, very different flowers and very different birds and animals, and very different human beings.

Is it not possible in some way that with our different traditions we can honor our differences but still live together and share together? Is it not possible that if I am from Colombia, I can still go to your house in

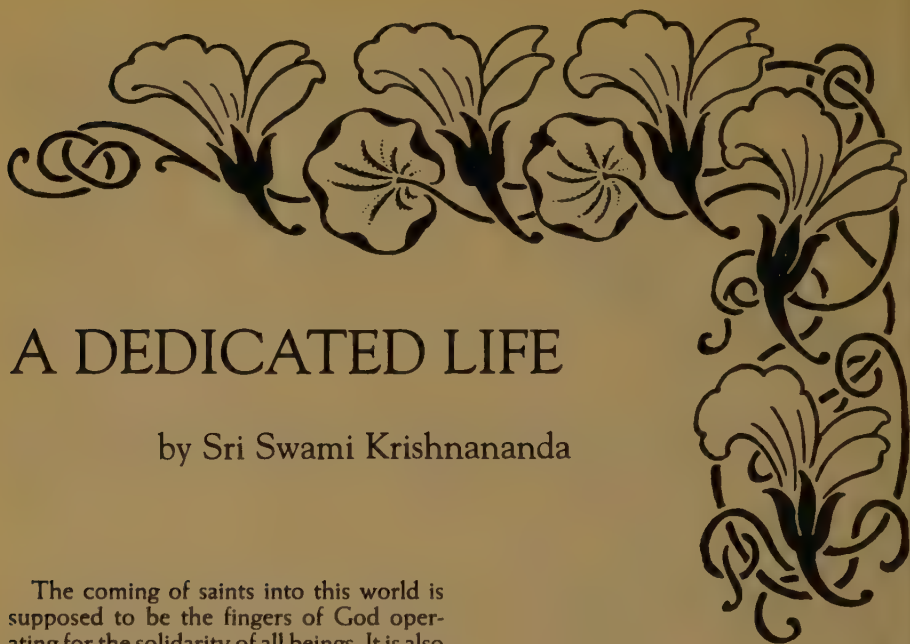


France and have you give me the best French cooking that you can and, although I am from Colombia, I eat it and *like* it? We do not have to have *only* MacDonald's hamburgers — or whatever might be considered the "lowest common denominator," some food that *everyone* likes or at least a food that *everyone* can eat. But even MacDonald's hamburgers will not qualify: we would still have to have something for the vegetarians!

So at the Cathedral, when we have our Pentecost services, the form of the service is the one we use every day at the Cathedral: Holy Communion — the same service used in every Anglican Christian Cathedral. Those of us who are Anglican Christians do not stop being Christian. The Jews who attend do not stop being Jews during the service, nor does Swami Satchidananda stop being who he is, either.

We try to share what we each hold most precious, just as we eat each other's food, live in each other's houses, and so on — without giving up who *we* are. Pentecost is a breaking into God's world of something very new. People watching the followers of Jesus gathered in the upper room thought they were drunk — literally. The book of the Bible called "Acts" tells us some observers of the scene said: "It is only 11 o'clock in the morning, and you people are yelling and screaming. You must be drunk." But the Christians in that room replied, "No, the Holy Spirit has done it." As Swami Satchidananda has put it, "God is up to his mischief."

When we have our ecumenical services at the Cathedral, there is a lot of God's mischief going on. We sort of break the rules, but perhaps we have to do it in order to get fully together, in order to celebrate our diversity, precisely as we give thanks for our unity. And in all of this divine mischief, Swami Satchidananda has been and continues to be our great teacher and God's special messenger.



A DEDICATED LIFE

by Sri Swami Krishnananda

The coming of saints into this world is supposed to be the fingers of God operating for the solidarity of all beings. It is also said that a saint is one who thinks as God would think and would represent in his own personality that degree of integration characteristic of God-Being as is expected to be accommodated within the jurisdiction of the purpose for which the saint is commissioned to carry out the Divine Will. The goodness and the power of a saint is the radiance that beams forth in his own life as an emanation from That which has sent him.

The mission of a saint is multi-faceted, even as the action of God is multi-faceted. The features of reality which are related to human existence are responsible for the appearance of these phases of operation. Since the saint is a man of God, his mission and action is a 'total enterprise', and not a parochial approach, a tentative remedy or a transient blessing; because when God comes, He comes as a Whole, as a holistic medicine would act in its work of rectifying the function of an organism. Thus, the concern of a saint is not just spiritual in the sense of a misconstrued transcendence of outlook, an error in which many a form of religion gets shackled, ignoring the fact that perfection is not merely a transcendence, for transcendence excludes immanence. Nor would it be permissible to accept the exhaustion of reality within the framework of the visible world only without any trans-

endent elements involved in it, for that would be the mistake of the materialist, the rank economist or the workaday man of the world. Indeed, it is hard to think as God thinks, and it is not easy to be a saint if he is one whose mind is tuned to God's way of thinking.

I am personally delighted to hear that devotees and admirers are contemplating to celebrate the Seventieth Birthday of His Holiness Sri Swami Satchidanandaji Maharaj, who is known to me right from the time the Swamiji had the initiation from Gurudev Sri Swami Sivanandaji Maharaj. Sri Gurudev sent Swamiji subsequently to Sri Lanka for Divine Life work there, to spread the message of God and to be of service to devotees in the Island. Further on, Swamiji moved to the West and later came to be known as the spiritual head of the Integral Yoga Institute in the United States of America. In revered Sri Swami Satchidanandaji Maharaj I am able to visualize this picture of a saint that I bring into my mind, for, ever since the time I came to know him in person I have observed him to be an example of humility, goodness, compassion and sobriety of behaviour, and a readiness to be of assistance to people in whatever way they approached for succour or help.

I remember that day when Swamiji came to the Headquarters Ashram with a group of devotees, and had occasion to project a documentary on the screen, the first scene of which presented a circumstance peculiar to the lives of the modern youth and of un-bridled minds in general, behaving as they liked, doing whatever they wanted to do, in the dusty wilderness of their clouded understanding. Swamiji explained the reason why he had to preface this scene to the series of pictures, which illustrated the good work that is being done by the Integral Yoga Institute, was because this preface, unpleasant and intriguing, although, would give people an idea of the troubled conditions and almost impossible situations in the present-day world where he had to plant the seed of goodwill and a sense of the higher values of life. It is a great satisfaction to everyone that Swamiji has commendably succeeded in his glorious mission of spiritual service in this atmosphere of

matter-of-fact living in the West, and conveyed to the New World the philosophical, cultural and spiritual resources in which India has always been abundant. It is my wish, my humble prayer to the Almighty, that Swamiji be spared for us for many, many years to come, for the good of all at this present moment when the world needs stalwarts of his kind so much indeed. May the Divine Grace be upon all.



*In loving gratitude for
your continuing grace and
guidance, we honor you.*

*From your children,
in the Los Angeles area.*

UNITY IN DIVERSITY

by Sri Hari N. Harilela

"Swamiji" as he is affectionately known to many of us is truly a living legend, his infinite wisdom, love and sound counsel has reached the remotest regions of the world. With an ardent love that has in continuous ripples spread out to all who have had the wonderful joy of being his disciples and know him, he has, solid as a rock, provided for each one of us a deeper meaning and understanding of life.

Our beloved Swamiji has, by his fine example, brought home to us the ever-inspiring message that we are all members of one big family of Mankind, and as a link to bind us together, put untiring efforts in helping us to organize ourselves, to participate in the birth of a new world civilization, which is possible with cooperation and understanding.

For many years I have with awe and reverence admired the wonderful goals of our beloved Swamiji. His motivating power, discussions and exhaustive presentations have in various parts of the world quickened our spirits, and aroused our ethical inclinations, to bring about the realization of "Unity in Diversity."

Diversity is part of our lives. People differ in practically everything in which men can differ: in race and color, in religious belief and political conviction, in education and language, in character, mentality and temperament, and economic, social and cultural aspects.

Yet people all have the same basic longings and desires: they want to be happy in their personal and family lives and in their friendly contacts with the people around them; undisturbed by outside influence, provide for themselves and for their family; and above all, they want to live in a peaceful world in which it is good to live.

From Swamiji's teachings we can draw a simple analogy to explain this. Like the

human body, Mankind is a body with each one of you as its parts. In the Human Body the different parts of the body cannot say to the other "I do not need you." Each one is dependant on the other to accomplish the overall task that each one wants to achieve in life. So also in Mankind we are dependant on each other, in working towards achieving a world of peace and understanding as we build bridges of Friendship Throughout the World and realize "Mankind is One" through this "Unity is Diversity."

An Indian philosopher who lived in the third century B.C., once said:

"Your food, your clothing, your conveniences of habitation, your enjoyment of the pleasures and comforts of life, you owe them all to the assistance of others; and you could not enjoy them but in the bonds of society. It is your duty, therefore, to be friendly to mankind, as it is in your interest that man should be friendly to you. As the rose breathes sweetness from its own nature, so the heart of the benevolent man produces good works. By removing oppression from another, you will relieve yourself, and you will rejoice in the happiness of your neighbour. Let your desire be to do good, and ease and tranquility will be in your heart; for by the generosity of your heart, your mind will be enlarged and by promoting the happiness of all men, you will receive happiness yourself."

Mankind is a family of people, a family of nations. As individuals, serenity can only be attained when peace and happiness pervade the entire family's spirit. All peoples throughout the world long for happiness of their descendants and hope for lasting world peace.

World peace and happiness should be the common goal of all mankind, although distrust and suspicions create barriers which prevent people from sharing with, and caring for others. When people realize that

Mankind is One, friendship and generosity rise to help overcome these self-imposed barriers.

Mankind, divided into groups determined by geographical conditions and historical forces, is now attempting to get together into a single neighborhood, realizing, that in this shrinking world we cannot live without one another. We are now moving towards an international society, a family of mankind. It is for us, of this generation to decide whether the human race is to prosper or to decline, whether our conduct will lead to a beginning or an end. It is a crisis of human survival. It is a challenge that faces us with danger, and with opportunity — world destruction or world peace. The Bible tells us that God said to His children, "I call heaven and earth to record this against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed live." New sets of values are springing up everywhere. We have with the birth of a

new world civilization, which is possible only with understanding, diversity in our lives and unity in our purpose.

Philosophers tell us that man's greatness is not in what he is, but in what he can be. Civilization, as we know it, is a creation, a triumph of man's mind and will. Let man just remember that if war has a future in this world, human civilization has none; but, if human civilization is to have a future, then war has no right on this planet. It is a question of ONE world or NONE.

On the 70th Jayanthi of Beloved Swamiji all of us join in fervent prayer that the Almighty may continue to shower Swamiji with good health and long life so that we may have his wisdom, love and guidance for many more years to come. It is our sincere wish that the beautiful LOTUS may upon completion bring together millions from all over the world, for it is truly a magnificent manifestation of Swamiji's ideal of "Unity in Diversity."



You're in Our Prayers


Each day at Satchidananda Ashram, we pray for the peace and well-being of individuals and everyone throughout the world. If you would like to have your name included specifically on our prayer list, please feel free to write us at:

Satchidananda Ashram
Route 1, Box 172
Buckingham, VA 23921



THE PATH OF UNITY

by Sun Bear



Sun Bear wrote the following article as a call for unity among Native peoples who sometimes spend too much of their time in criticism of each other.

I follow the rainbow path and respect all teachers and medicine people. I do not accept racism and separatism whether it is being pushed by Native or non-Native people. The true Native way is that you never judge another person's path until you have walked in his moccasins.

I look around me at this crucial time in the Earth Mother's healing and wonder why so many people who should be presenting a united front for the earth's survival are spending so much time and energy fighting with and criticizing each other. Instead of supporting each other, they try to convince potential supporters that the "other Group" is bad.

If people want to find an "enemy," they don't have to look far. The enemy is the consciousness of separation that dominates most of the world today. It is the con-

sciousness that tells us that we are separate from the earth, the minerals, the plants, the animals, and that, because we are separate and stronger and "more intelligent", we can misuse them in any way that we want to.

Those of us who respect Native ways, who love the earth and all of her other children only comprise a small part of the world's population. If the earth is to be healed we must give our energies to healing ourselves and helping her. Time is short. Why are we allowing the sickness of separation to keep us from the work that we need to do now? In the old days, when The People were strong, they followed the teaching of the buffalo and remained strong in the face of an enemy by forming a circle and keeping their horns pointed outward toward the enemy. That meant that they trusted each other enough to turn their backs away from each other.

According to traditional teachings, each person is entitled to follow his own spiritual path. I feel that a vision granted by the Creator today is as true as it would have been one hundred or 2000 years ago. Yet I hear people actually criticizing the vision of another person. I don't understand how people can say that visions were only true if our grandparents had them. Do they believe that the Creator no longer exists to guide people?

Some groups today, claiming to follow



the traditional ways of peace, are trying to stir up young people to go out and hassle others who teach ways that they don't agree with. They claim not to be able to control the actions of their young people. When our people were strong, the peace chiefs and elders always controlled the young warriors; when they lost that control, we grew weak. If some of these "uncontrolled" young people go too far and seriously hurt someone and end up in prison for life sentences, what are these elders going to tell the people?

When people ask, "Who is your teacher", I tell them that the Earth Mother and the Great Spirit are my teachers, and they have always been the teachers of all people of vision. I ask people preaching separation why they have left the path of the medicine pipe, the path of love and harmony. I ask if they think that violence and bitterness are part of the sacred red road. I ask them why they have let the sickness of hate and envy enter their hearts. I ask them to remember how loud they cried about their religious freedom, now, when they are trying to take ours from us. I don't feel that the ways of all

Native or earth-oriented groups or people are right for me — but I support these people in their love for the Earth, and in their right to follow their own ways and visions.

I feel that I can only follow the rainbow path and the red road of life, and accept all people as human beings wherever they may be, or whatever color of skin they wear. I very much admire the work of Sri Swami Satchidananda, who for years has been working for understanding among all people and among all religions. I pray that others might follow his lead and come to the path of unity that will allow us to overcome the enemy of separation that is now trying to destroy all of the earth.

I have spoken.

Sun Bear



*Dear Gurudev,
Thanks to you
Who bless us all
These many years in your presence.
How can we thank you enough,
You who never forget us.*

*Your devoted two-year-old child
GO-PAL BICYCLE SHOP*

UNCONDITIONAL LOVE

by Carole Karuna King

I was 27 when I first met Gurudev (or Swamiji, as I still think of him) in Los Angeles in 1969. The economy was booming, but material wealth left our society short of true happiness. Swamiji was the right person at the right time for my generation. He seemed to be the epitome of all we were searching for. We were rejecting business attire and jobs as cogs in the corporate machine. Swamiji wore long hair and flowing robes and taught yoga. We were tired of eating dead animals and chemical additives. Swamiji was an organic vegetarian. We who were still alive were disillusioned by the Vietnam war. Swamiji spoke of peace. We felt alienated from our parents and, often, from each other. Swamiji spoke of love and understanding. We associated him with our coming of age.

What Swamiji had that really mattered was inner peace. I began to understand what that meant by first learning and then teaching his Hatha Yoga program. I gave up cigarettes, coffee, and meat. I felt wonderful! Then I pursued other yoga disciplines with less success. I couldn't sit still long enough to meditate like everyone said I was supposed to. Some days I just didn't feel like doing Hatha Yoga. But Swamiji taught us to proceed at our own pace. I felt better as I responded to Bhakti Yoga (devotion and singing) and Karma Yoga (hard work). I visited the Ashram frequently, where my fellow disciples and I explored various philosophical aspects of yoga and participated in satsangs and other events there. Participation meant anything from cutting up bushels of vegetables to painting a ceiling,

but it also meant joining hands and chanting.

I got to know Swamiji better during one of his visits to the Ashram, after my daughter Louise played guitar and sang him a song, and he asked to meet her mother. Some years later, troubled by the breakup of a relationship, I came to him for guidance. He advised me to "Let it go." I understood what he meant, but I didn't know how to apply the advice. I thanked him and prepared to leave. Then he presented me with a major test. Swamiji asked me to go on an Integral Yoga retreat. I didn't want to go. I wanted to go home and work things out right away. Swamiji urged me to take the time and go on the retreat. He said I would be better able to deal with my problem after the healing process of the retreat.

I faced an agonizing decision. I didn't want to offend Swamiji, but I felt I needed to work things out in "the real world." Following my feelings, I told Swamiji I couldn't accept his kind invitation. I expected him to reprimand me and turn away. Instead, he said, "That is fine. You must do what you think best for you. I love you. I will be here for you if you need me." How liberating! Unconditional love, with no demands, and no guilt.

I worked my problem out by following Swamiji's advice to "let it go." It is difficult to explain how to apply that advice. My interpretation of it is that we must do what we can to help things go the way we think they ought to go, but when they don't, we must accept that as God's will and find another



way to go. I think the way we feel, as we strive for goals and either achieve them or not, is God's way of advising us how best to serve Him/Her/Ourselves. If we are not sure what we should be doing, we should at least try a direction. God will let us know if it is the right one, and if we are truly serving God, we will feel at peace no matter how things turn out.

Swamiji's wisdom is not limited to spiritual matters. One day we were sitting in my Jeep, stuck in a creek in the Santa Ynez mountains. The water was up to the floorboards. "No problem," I said, reaching for the winch control. Naturally, it didn't work. That didn't disturb Swamiji. He simply took it apart and rewired it. Total time stuck: three minutes. Lesson: never underestimate the power of your guru.

It's been fifteen years since I met Swamiji. The economy isn't exactly booming these days and people are a lot less worried about their spiritual growth than they are about physical survival. We face the threat of nuclear annihilation along with the more immediate need to put food on the table each week. Many people think they don't have time to search for inner peace or enlightenment.

But Swamiji is at peace, as he's always been. I can feel that peace even when we don't speak directly. His teachings are in

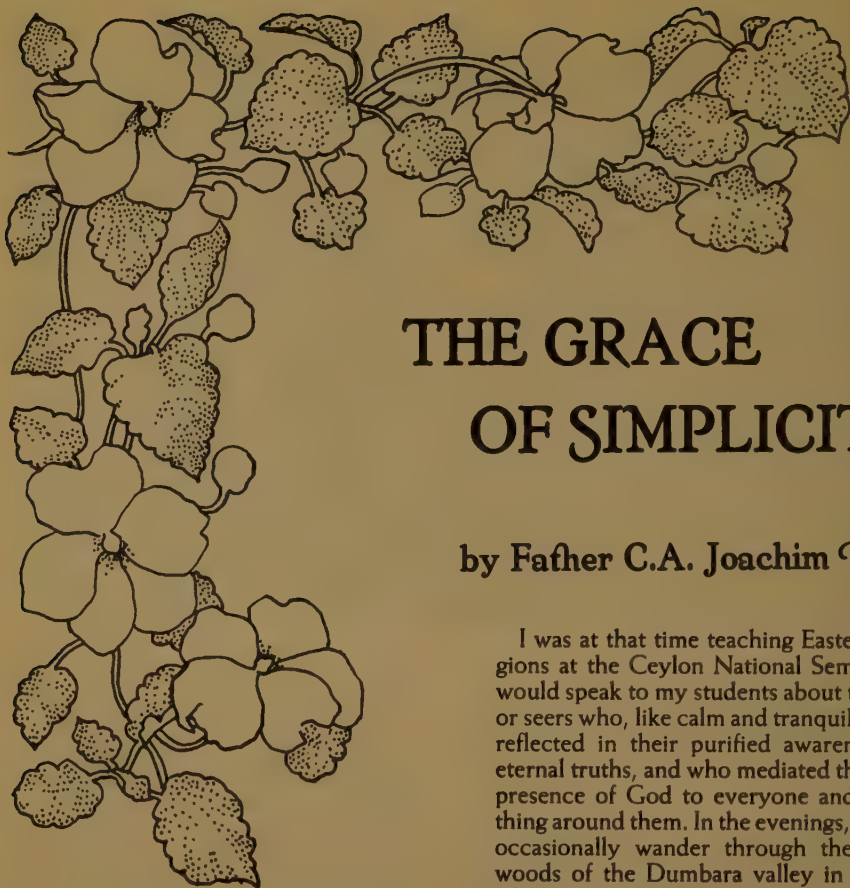
my heart and my mind, to be applied based on my own experience. I've asked him about that. He says he is only our teacher; he wants us eventually to be able to stand on our own without direct dependence on him. That's why he accepted my choice not to join him on the retreat. He was happy because I had chosen to try to stand on my own. Yet at times I've also depended on him, and on others, for help. Growth is a balance between the two, as anyone knows who's watched a child learn to walk.

Swamiji is more than just a teacher and a friend. He exists in the minds and hearts of everyone who knows him. He is inside those who love Jesus or Jehovah or Odin or the Great Spirit. Swamiji can be found wherever we look for God. He carries God's message, which is the same whether we seek it through Yoga, Christianity, Judaism, Buddhism, the way of the American Indian, any other religion, or no particular religion at all.

Swamiji says, "Truth is one; paths are many." Indeed, there are many ways to express God's message. To me, it will always be as Swamiji told me when I chose my own path and didn't go on to the retreat:

"I love you. I will be here for you if you need me."

Happy Jayanthi, Gurudev.



THE GRACE OF SIMPLICITY

by Father C.A. Joachim Pillai

To share a few thoughts on a dear and close friend is not always easy. Scripture says (Tobith 12,7): "It is better to guard the secret of the king," but in the same breath we are told that "it is glorious to reveal the works of God." The secret of Swami Satchidananda, it is best to guard; but the glorious works of God manifested in his untiring ministry, it is good to make known, since it can be a way of praising and thanking God for the mysterious ways in which true *experience of divine life* is fostered on our planet.

My first meeting with Swami Satchidananda is lost in the past. I do not remember the year, nor the month nor the date. It was sometime in the sixties, about two decades ago. But I do remember the event clearly. Though situated in time and space, the event had something of the spaceless and the timeless.

I was at that time teaching Eastern Religions at the Ceylon National Seminary. I would speak to my students about the *rishis* or seers who, like calm and tranquil waters reflected in their purified awareness the eternal truths, and who mediated the living presence of God to everyone and everything around them. In the evenings, I would occasionally wander through the lovely woods of the Dumbara valley in Kandy, where great Buddhist monks and hermits lived in peace and quiet. I tried to picture in my mind how a Hindu *rishi* or *sannyasi* would have looked.

It was during one of these walks that almost casually I strayed through curiosity into a poor, tiny Ashram by the riverside in Tennekumbara. And what a spiritual delight it was to meet the face of a *rishi* in real life. Few are the faces of true renunciates in our times, since many religious people have turned into learned, skilled or official professionals. Learning, skills and official position have become a priority, not wisdom.

Here was one who had all the external accents which define a *rishi*. But then, we live in times when the modern film industry and "religion" industry have produced many credible clones. That which assured me that I was in the presence of a real, true Rishi was the tremendous simplicity of one who respects and adores the presence of God in anyone and everyone he meets and

greeted.

Since then I have met Swamiji many times in various situations in many countries and continents: in cities, towns, villages, institutions, and homes. There was always this simplicity that respects and adores the divine Presence in everyone and everything he meets and greets — whether it be a Pope, a peasant, a pauper, a child, an animal, a bird or even a snake. That which consecrated Swamiji's mission in the East continues to be that which consecrates his mission in the West: the simple ecstasy of experiencing divine life in all relationships.

Like the great Christian missionary St. Paul, Swami Satchidananda has crisscrossed the continents carrying his simple message of gracious presence to one and all. Well could he make his own the words of Paul in his First Epistle to the Corinthians (10, 29, 31): "Why should my liberty be determined by another's scruples? If I partake with thankfulness, why am I denounced because of that for which I give thanks? So, whether you eat or drink or whatever you do, do all to the glory of God."

No wonder Swamiji has been able to do so much good to people with such diverse backgrounds — rich or poor, old or young, drug-addicts or holy nuns, the pious or the sceptic, the good or the bad, all wake up aroused, gladdened, restored, refreshed by his simple presence, word and touch.

In our modern culture where touch has degenerated into forms of naive lust or awful violence, and where old religious attitudes have made touch into a taboo, Swamiji has really shown all of us how to reach out and touch, and within the touch to experience the Hand of God. Like Jesus, he has gone about just touching and healing people in so many different ways. In a world that is mostly in touch with machines and computers, and generally out of touch with the deeper realities of self, nature, neighbor and God, Swami's ministry of simple presence and healing touch is indeed a God-send within our rather confusing cultural situation.

Unlike certain religious and secular personalities, Swamiji knows how to mix with the crowd, blend with it, till he is fully at one with every person and animal in the crowd. Like Wisdom personified in the sapiential writings, "his delight is to be with the children of men" (Proverbs 8, 31). Anyone

who has seen him playing with children knows that Krishna (The Lord of play) is alive and well in the twentieth century. He shows children the many faces of the "Stranger" whom they can learn to love and be with, instead of the fear of the stranger that has become common nowadays, due to the criminal behavior of some.

During the celebration of Swami's Jayanthi, we remember in a special way one who has striven to be "all things to all men," women and children, and one who has in season and out of season tried to take everyone closer to the goal, ground and source of all reality, to Being-Intelligence-Bliss which is what SAT-CHIT-ANANDA is all about.

The LOTUS Temple which has absorbed much of his energy in recent times remains a pointer to the spirit of unity which has been his special mission. He has fostered unity among diverse groups, races, religions. He has made his, Jesus' prayer (John 17, 11) in the Upper Room: "that they may all be one"; and unlike professional, interested ecumenists, he does not wait for doctrinal questions to be cleared. For him the glory of unity is a gift that is already there, and all one needs is the courageous freedom to affirm and experience that unity here and now, and not just in a heavenly future.

In his perspective, the Kingdom of heaven or "divine life" can be actualized here and now, if in humility and without pretensions people can stand together in God's presence. This is Swamiji's simple but truly powerful way of bringing together. Unity for him is not just a goal in the future, but God's gift in the present, given to those who do not overcanonize their partial lights, and make them into differences. Rather, they can be sources of unity as we all get closer to the true Light "which enlightens every one born into this world" (John 1, 9).

In the East, we are never supposed to ask the age of a Guru since his real birth is at the time of his enlightenment; and that generally remains a secret. Even in this, Swamiji's innate simplicity lets his American disciples have it their way!

May it be an occasion for all of us to breathe in more deeply the fragrance of divine life, and breathe out kindness and love to all living beings.

OM SHANTI OM!

GLOBAL SPIRITUALITY

by Father M. Basil Pennington

It is a privilege and a joy to be able to join in honoring Sri Swami Satchidanandaji on the occasion of his seventieth birthday.

When I think of Swamiji, two images immediately come to mind.

The first, naturally enough, is of the first time I laid eyes on this venerable man. He arrived at Saint Joseph's Abbey with a group of disciples, entering our lives rather unexpectedly but most opportunely. The Second Vatican Council had just published its *Declaration on the Relationship of the Church to Non-Christian Religion*. This was a challenging document for most Catholics, for most had never had any personal contact with members of the other world religions, except perhaps with members of the Jewish religion from which Christianity flowed. In the *Declaration* the Church exhorted all her members "through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, to acknowledge, persevere and promote the spiritual and moral goods found among them, as well as the values in their society and culture." As the monks at Spencer Abbey sought to respond to this exhortation we were most blessed in coming into contact with one of the greatest teachers from the Hindu tradition.

We soon found ourselves not only absorbing some theoretical understanding from Swamiji's insightful and joyous talks, but also experiencing in our bodies some of the benefits of the age old practices of yoga. We could hardly have made a better start. At that moment we did not dream that ten years later we would have with us a Catholic Swami who would give witness to how fully Hatha Yoga can be integrated into a rich Christian practice. Swami Amaldas is

well known in southern India as a Christian yogi. He comes out of a long tradition. We learned that in our century Fr. Ignatius, a Jesuit, had adopted the *kavi* and founded an ashram in Madras, while Fr. Jules Monchanin did the same on the banks of the Kaaveri in Kulitalai with the companionship of Fr. Henri La Saux. Father Le Saux, a Benedictine monk from France, adopted the name Abishiktananda and completed his days as a hermit in the Himalayas. Today the great master, Fr. Bede Griffiths leads their ashram. It was Fr. Francis Acharya, though, who picked up the ancient tradition in Kerela, which Fr. de Nobili had touched upon in the sixteenth century but which goes back to the days of the disciple of Jesus — Thomas, who brought the good news from the Gospel directly from the Master.

The currents of Christianity and Hinduism have often intertwined in the course of the centuries. Now that we are indeed a global village there will no longer be any parting of the ways. We are challenged to work together to create that spiritual base for the human family to live together in global solidarity and peace.

This brings me to my second picture of Swamiji, a delightful one. I had convened a meeting of spiritual masters and seekers at Petersham, Massachusetts to explore ways in which we could better enter into dialogue and work together. Swamiji was a full and most active participant. The picture that comes to me was the moment of his departure. As he drove away in a big black car he seemed to be more out of the car than in as he waved enthusiastically to us, his face diffused with a most beautiful smile. The whole town of Petersham seemed to be

the square to witness this benediction. In the course of the Petersham meeting, Fr. Robert Muller, who has been with the United Nations since its inception, noted that in the beginning the U.N. was almost wholly concerned with political and economic issues. Only after a couple of decades did it begin to see that these accords had to be based on ethical codes. It began to work on the formulation of such codes and has adopted more than a dozen of them. But with this there has begun to emerge the realization that these codes themselves need a basis, a grounding in a global spiritual communion.

The fruit of the Petersham meeting was the formation of the North American Board for East-West Dialogue, with its secretariate at Osage Monastery in Sand Springs, Oklahoma. The Secretary of the Board, Sr. Pascaline Coff, spent over a year in the East to prepare herself, after years of

understood them and their tradition so well. Scholars thought that Merton's understanding of the traditions was not that extensive. But from the depths of his own tradition he met these masters in the depths of theirs. In the depths, at the source, is there more than One?

Some have questioned, and rightly, if it is wise and fruitful to bring the practices of one tradition into another. Certainly any kind of dabbling or subjective eclecticism can only lead to superficiality. It does seem, though, that particular practices of one tradition can sometimes be fully and effectively integrated into the practice of another tradition. The important thing is that one be faithful to a chosen tradition and live it to the full. Every authentic tradition leads to freedom, spiritual depth and an understanding, appreciation of and desire for union with the true values in other traditions.

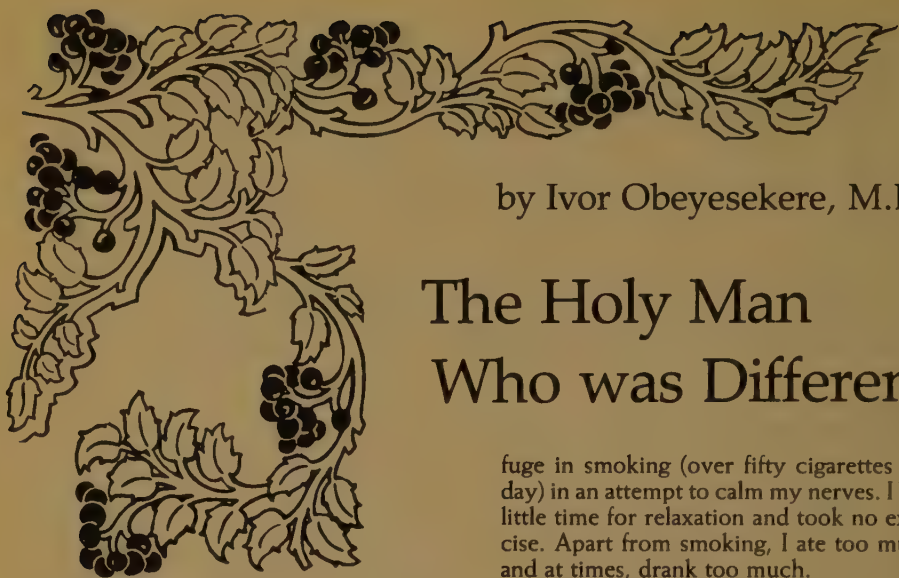


monastic life, to lead this Catholic Ashram and to guide the Board. Since their foundation, the Ashram and the Board have done much to further the dialogue in North America.

I think of another example, Thomas Merton. Tom had a rather wandering Bohemian upbringing. He was ever a searcher. At twenty-seven he finally found a tradition for himself. He became a Catholic and a monk. As he reached the depths of his chosen tradition his consciousness ever expanded. He entered into communion with all the movements of our time. He sensed a growing solidarity with all spiritual traditions. He died accidentally in Bangkok in the course of a journey through Asia where he met with masters of many traditions. Later many of these masters told me that they had never met anyone from the West who

Swamiji has done more than anyone else to make the riches of the yogic tradition available to Americans of all faiths affording them an opportunity to integrate some of the yoga practices profitably into their own practice, if they wish, and to realize the spiritual power of his tradition as an allied force to work for that transformation of consciousness that a world threatened by a nuclear holocaust so desperately needs.

The challenge of the hour is for us all to work together in the formation of a global spirituality that will make us realize that we are all one and that the welfare of any one lies in the well-being of us all. May the Lord prosper Sri Swami Satchidanandaji for many decades to come so that he may continue to make his uniquely powerful contribution to this essential human enterprise.



by Ivor Obeyesekere, M.D.

The Holy Man Who was Different

I first met Gurudev Sri Swami Satchidananda in 1959 in Kandy, Sri Lanka's hill capital and home of the Temple of the Tooth, in which is enshrined the sacred Tooth of Gautama Buddha. Kandy is a beautiful city surrounded by hills and valleys. In the heart of the town is a picturesque lake. The hillsides are studded with pretty bungalows with roads meandering through a wealth of verdant foliage and forest. The hill tops command breathtaking views. The mighty Mahaweliganga River skirts the periphery of the city, rolling over rocks through scenes of great beauty. This is the cultural and religious center of Sri Lanka. Next door to the famous Temple of the Tooth was an Anglican church and in close proximity churches of other denominations, Hindu Temples and Mohamedan Mosques. In 1959 it was a city of religious harmony and peace. Unfortunately things have changed since.

In 1959 Swamiji, as I used to call him, was a strikingly handsome man with dark eyes that twinkled like stars as he smiled. When I first spoke to him I was enchanted by his quiet manner, his disarming smile, that deep baritone voice and his sincerity. I had met religious dignitaries of all faiths and persuasions before. Here was a holy man who was different. He was good-humored and well-spoken. At that time I was a busy medical Specialist Physician, working twelve to fourteen hours a day. I took re-

fuge in smoking (over fifty cigarettes per day) in an attempt to calm my nerves. I had little time for relaxation and took no exercise. Apart from smoking, I ate too much and at times, drank too much.

Swamiji sensed that I was overworking and heading for disaster. He often visited me at home and we spent many an evening talking about various things (the advantages of a vegetarian diet perhaps) but never touched on religion. I was a Christian. We soon became warm friends. He chided me about my smoking habits. He reminded me that I was preaching to my patients not to smoke, while I was doing the opposite. He issued a challenge. He would teach me a few Yoga asanas and I would be able to kick the dirty habit and feel more relaxed. As you all know, Swamiji can be very persuasive. Before long, my wife Charmaine and I were visiting his ashram (Divine Life Society - Thapovanm) on the banks of the Mahaweliganga, performing simple Yoga asanas (Hatha Yoga) and breathing exercises that proved so relaxing and helpful.

Ninety percent of the population in Kandy were Buddhist, about five percent were Christians and four percent Hindu. Swamiji served everyone equally. I introduced Swamiji to the Rotary Club and Charmaine introduced him to the Young Women's Christian Association — a group of English educated, dedicated Christian women.

While introducing the subject of Yoga and its many advantages, he described how a leading medical specialist, mentioning me by name, had smoked fifty cigarettes per day and with the help of Yoga kicked the habit. Here I was still struggling with my Yoga and struggling even more to give up

oking. Kandy being a small city, everyone knew everyone else and they knew my smoking habits. Most of them were either clients or friends. Wherever I went for the next few weeks, they would ask me, "Well, doctor, I hear you have given up smoking." After all this publicity I did not dare smoke in public. It certainly forced me to kick the habit. Swamiji always wins. Meanwhile he had all the overweight Rotarians and ardent young Christian women standing on their heads (*sirshana*) and performing other Yoga asanas most faithfully. Charmaine even acted as a demonstrator.

In 1962 I transferred my medical practice to Colombo, a much larger, cosmopolitan city. We introduced Swamiji to our friends here. Before long he was asked to give yoga demonstrations at the Women's International Club and to speak at the residence of the American Ambassador in Sri Lanka. Cine-photography was one of my hobbies. In 1963 Swamiji asked me to make a documentary on Yoga. He would introduce the subject and perform the different asanas. We made a delightful film, high on the top of a tall building, using the sky as a back drop. It was a beautiful sunny day and athletic Swamiji excelled. Here was a film classic with a Yoga film star. What better star to demonstrate the various intricate

spectacular Hatha Yoga asanas.

In March 1963 I left Sri Lanka and spent the next two years in the United Kingdom and the USA. I lost touch with Swamiji who was now in great demand as a guest speaker and crusader for Yoga. His fame was spreading internationally. I returned to Sri Lanka in 1965, but we did not meet. I continued my busy practice, minus the cigarettes. I also traveled abroad for international medical meetings frequently. He left to live in the USA.

In 1970 I traveled on a World Health Organization Fellowship visiting different parts of Europe. Traveling alone, I felt very homesick. When in Copenhagen, being quite miserable, I decided to see a film. Quite by chance I chose *Woodstock*. Music, I felt, was more likely to cheer me up than a murder mystery. To my surprise, whom should I see larger than life, blessing the huge crowd, but my beloved Swamiji. I cried with delight, as I saw the smiling face of my friend and guru again.

In 1973 I migrated to Melbourne, Australia with my family. I had completely lost touch with Swamiji. With him in the USA and me in Australia it seemed hardly likely that our paths would cross again. You can therefore imagine my great delight when one Saturday morning in 1978, on picking



up the telephone, I heard that voice with an unmistakeable accent. "Ivor, this is your friend Swamiji, do you remember me?" This was after a lapse of fifteen years.

Swamiji visited us the next day and we had a delightful reunion in our home in Melbourne. On his subsequent visits to Australia he has never failed to visit us. Through the *Integral Yoga Magazine* we fol-

low his successful mission, started many years ago.

God bless you, Gurudev Swamiji, on your 70th Birthday. May you live long and continue your mission of peace, understanding and love among people of all religions. To me you will always be the holy man who was different — so very different with twinkling eyes and a delightful smile!



Guru's Blessings Work Wonders

by Karuna Ehlerman

It was in 1967 that I heard and saw Gurudev for the first time. My life was transformed. Whenever he came to Belgium I went to his talks, but I never had the courage to speak to him. However, in 1976, I decided to write him a letter. Here is how it happened:

At that time I was restoring paintings in my spare time. With the small amount I earned I provided financial support for a refugee student living in Africa. It was so nice to see this boy who had given up all hope return to normal life and complete his studies by obtaining even a first class degree.

One day I happened to speak to Claude Cheysson — the present French Minister of Foreign Affairs — who, at that time, was the EEC Commissioner for the Third World. I asked him whether it would not be possible to find sponsors for children in the Third World among the rich officials of the Common Market. He was delighted: "I give you a free hand. Do what you want." I knew that I had to act. But how? I had never done anything like this before.

I decided to write to Gurudev and to ask for his blessings on this action which I called: "Women of Europe, think of the future of the Children of the Third World."

I got the most inspiring answer you can imagine. The rest took care of itself. Women of all nationalities came forward to help me. Hundreds of poor children in Asia, Africa and South Africa found sponsors. Dozens of people worked for the big Santa-Claus-Bazaar which was organized on behalf of these children. It was an immense success. More than 5,000 people came to this event and in one afternoon we made more than one million Belgium francs (about \$30,000 at that time) which helped us to finance several projects in Africa and India.

The "Women of Europe" became an organization which still exists and continues helping the needy in the Third World and in Europe. None of the members, and they number more than five hundred, know how the whole story began. But now you do.

Without Gurudev's letter, I would never have had the courage to do all this work. I am so grateful to him for helping us to help others.



Living the Peace

by the Reverend Shuchi Wadhams

Last October I learned a valuable lesson from Sri Gurudev in maintaining peace and ease, even in hurried situations.

I was spending four days at the San Francisco IYI to be in close contact with Sri Gurudev. Four Indian dignitaries were arriving and everyone available was bustling around to anticipate their every need and comfort. Already there were many extra visitors and out-of-town guests at the Institute. We karma yogis were rushing around so much that we got in each other's way and some tension began to be felt. On the third day as noon approached we were preparing a sumptuous Indian feast to be served to our Indian guests. The karma yogis working in the kitchen were getting louder and more harried, anxious to meet the 1:00 p.m. serving time. We could hardly think about what we were each supposed to be doing and we became a bit sharp and demanding with each other.

At this point I burst out the swinging kitchen door into the hallway leading to the living quarters, and who should be coming toward me but Sri Gurudev, calmly and slowly walking down the hallway toward me and that kitchen door concealing the chaos! Instantly, I became aware of the contrast between the noisy disorganized kitchen scene and the calm yet purposeful strides of Sri Gurudev as he headed toward that kitchen. I watched as Sri Gurudev reached the kitchen door, peeped in and closed the door again. As he turned away from the kitchen he was as calm and peaceful looking and acting as before he peeped in.

I realized then that there was no justification for losing the inner peaceful calm feel-

ing in hurried stressful events because the work we are doing can not get accomplished any effectively in turmoil, inner or outer. That meal was not getting done any sooner with all the rush, rush attitude in the kitchen. Everyone in there was thinking, "We've got to get this food ready in a hurry," instead of just fully concentrating on their assigned task to make the best use of their time and energy.

I resolved then and there to take that example of calm peacefulness home with me to use in my own household of husband, three teenagers, a ten-year-old and a three-year-old. I reflected back and noted that nothing got accomplished at home when I joined into my family's frenzies. So I would just go home and be the peace and see what would happen.

It's been a year now since my "living peace" experiment began and I must confess it is 100% successful in practice. As long as I remain calm my family calms down and workable solutions are found. I'm reminded of the wagon wheel rolling along on the stable central axle. Imagine what would happen if that wheel become detached from that strong axle; the whole cart would tip and scatter its contents. As long as we remain peaceful and stable within ourselves through self-control we won't disturb others and be more fuel for their fires of disorganized thinking and action.

So I thank you, Gurudev, for showing me through your own way of living peace within that acting in a calm manner is the boat we can use to glide serenely through the rough situations that come up in our daily lives.



18 Years with Gurudev

by Sita Bordow

I met Swami Satchidananda in the Fall of 1966, two years shy of twenty years ago, but time being never more ephemeral than when we recall life-shaping events, it seems that we met either last year or lifetimes ago.

Though many of us use the phrase, "When the student is ready, the Master appears," I had (and still have) no knowledge of having been looking for a saint in my life. I went to his satsang in a residency hotel to appease a friend who has been avidly requesting that I come with her to meet "her Swami." Meeting "her Swami," then, appears proof of God's grace.

When I walked into that West Side Manhattan building, I was twenty-two years old and as unaware of what was to come as the naive heroines in (pardon the metaphor) horror films. I walked out with the imprint of Gurudev on my heart and his voice speaking within me, a voice which has continued to speak through these eighteen years, sometimes at the darndest times.

Further proof of God's grace — in the fledgling IYI, there was no question of Gurudev's physical availability. He was always there, always giving talks, Hatha Yoga classes, private consultations. After a few months of being his once-a-week cook and IYI receptionist, I became his corresponding secretary. Few people could have been more ill-prepared for this mixed blessing than I and few people could have been more compassionate toward and patient with me than Gurudev, though sometimes that compassion was ruthless in form. When other students remarked on the

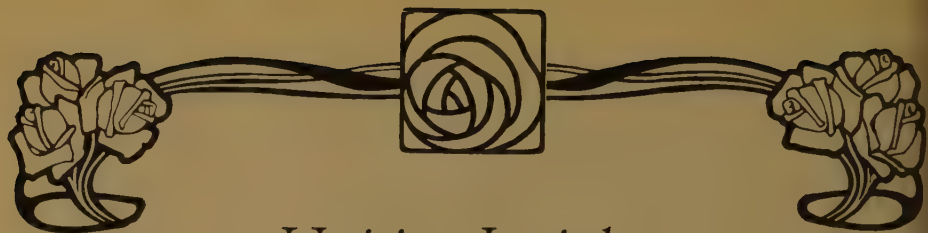


uniqueness and exclusivity of my position and postulated the theory that I must be some sort of special person to have attained it, but no one was more bewildered than I (although I generally just nodded mysteriously) since I could determine no special qualities in myself.

Sometimes I felt myself playing Eliza Doolittle to Gurudev's Henry Higgins. He not only taught me to meditate and to do asanas, but to vacuum, dust, wash windows, prepare Indian refreshments and to properly treat guests. By observing him so closely, I began to entertain possibilities for myself of becoming almost a different species from the one with which I was familiar — a fully human being.

Through the years I watched him with derelicts and masters, prison inmates and homemakers, politicians and businesspeople, actors and children, in easeful, luxurious situations and others that would be thought of as high stress. I could not deny that whatever the circumstance, he remained centered, always himself, never subject to the slings and arrows of outrageous fortune.

He has never failed to be unpredictable. Just when I was sure I could gauge his reaction, he would respond in an entirely different manner. It was he who postponed the start of a wedding ceremony in order to privately meditate for me and the stillborn baby to whom I had just given birth. It was he who ordered me not to do work for him anymore when I came asking for sympathy months later; it was the only thing that snapped me out of weeks and weeks of lethargy and self-pity. (He also told me then that I would have plenty of children and I would live to complain about them to him, an absolutely accurate prediction). It was he who started me on my writing career by calling me his "biographer" years before that project had begun; and he who told my husband and me (before we married), "If a marriage license really doesn't make a difference, then why are you so against getting one?" And while I have seen him produce certifiable miracles, the greatest miracle of all has been being the recipient of his great generosity of spirit and love. He knew who I was long before I had a clue and for that I will be forever at his feet.



Unitive Insight

by Swami Yogananda

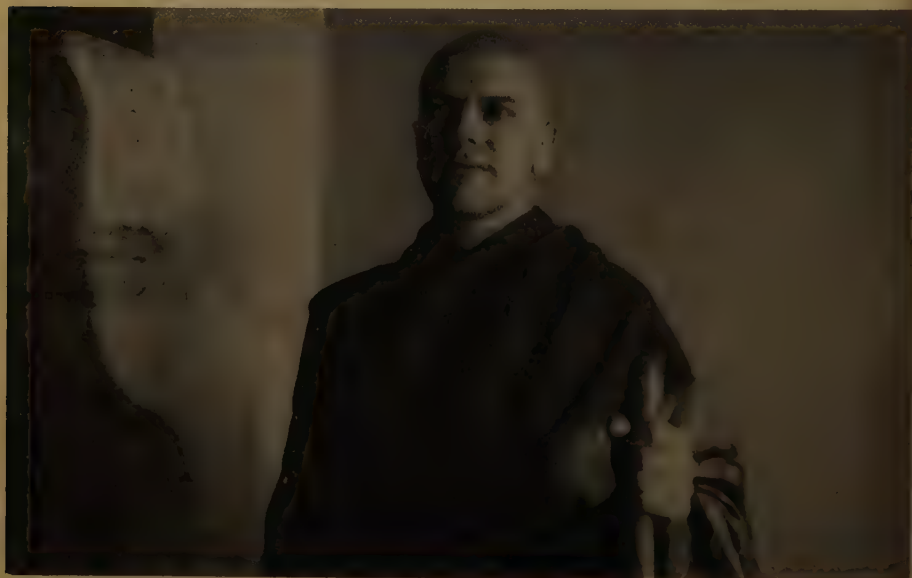
OM SARVATMANE NAMAH
"To the Self of all, salutation!"

To realize the oneness of the supreme Truth is the easiest yet most difficult of achievements. Easiest, because it relates to one's Self and not to some external entity. Most difficult, on account of ignorance or forgetfulness of that inner Self and consequent attachment to the non-Self.

In Vedantic Scriptures, including the *Bhagavad Gita*, that Truth of the Self is said to be within all beings and these very beings in the Self. This is meant to teach that there is nothing but the One Self everywhere. Being all-pervading, It is outside all and, being subtlest, It is inside all as well. So it follows It is Itself devoid of inside and outside, beyond all limitations, full and infinite.

Due to Its presence in manifold bodies, the Self is wrongly conceived as being Itself diversified and manifold, although It is truly one and the same in all. Whence the necessity to rise above these limits so as to realize Its oneness.

Now, what is that Self which is common to all beings and within Whom they abide? It is the innermost and silent Witness (*Saksi*) of all thoughts, words and actions. But so long as one identifies the Self with these three, It cannot be recognized as the pure Witness. Thus continues transmigration that unceasing cycle of birth and death, so painful and troublesome. Being due to mere ignorance and delusion, it can however be ended by proper investigation and detachment, aided by the guidance of an enlight-



ned Guru such as Sri Swami Satchidanandaji Maharaj.

Sri Gurudev is assuredly the perfect embodiment of knowledge and detachment, wisdom and purity. This seventieth Jayanti is the unfailing opportunity to recall his universal or unitive insight of Truth, a most precious insight which he instills untiringly to the mind of one and all.

As a receptacle of pure divine love, Sri Gurudev exemplifies what is beautifully said in the *Isa Upanisad*: "He who sees all beings in the Self alone and the Self in all beings, does not hate." He sees that the pure witnessing Consciousness which he is, a particular body called "his", is the very consciousness or Self present in all bodies and in everything.

Being thus omnipresent and really unconditioned, the Self or Atman is untouched by any of the bodily and mental effects. Though in their midst, It is a mere witness, not an agent (*karta*) nor an enjoyer (*bhokta*). Therefore, to realize that Self of all, one should be free from *abankara* and *namakara* — I-ness and mine-ness — ceasing to identify oneself with the body and mind, and never feeling they even belong to one. The non-Self (*anatman*) being thus entirely relinquished, one sees the continuity of the Atman and its sole reality. The sage hereafter beholds nothing but that Self

everywhere and as a consequence does not hate anyone nor anything. We see this in the life of Sri Gurudev.

Realizing the One Self of all, one becomes indeed free from ignorance and its effects, and is released from further transmigration, thus becoming a glorious and blissful *Jivanmukta*, one freed while alive. This is expressed in the next *mantram* of the same *Upanisad*: "When the very Self of the knowing one has become all beings, then what delusion, what sorrow can there be for that seer of oneness?" Their cause (ignorance) being completely removed by the attainment of right knowledge, grief and delusion are impossible for such an enlightened sage.

He is immersed in the Bliss of the all-pervading Self which is none other than Brahman or the Absolute. He becomes one with the Truth-Consciousness-Bliss. He is SAT-CHID-ANANDA Itself!

AHO JNANAM-AHO JNANAM-
AHO SUKHAM-AHO SUKHAM /
AHO SASTRAM-AHO SASTRAM-
AHO GURUR-AHO GURUH //

" Ah Knowledge! Ah Knowledge!
Ah Bliss! Ah Bliss!
Ah Scripture! Ah Scripture!
Ah the Master! Ah the Master!"



BY MISTAKES WE LEARN

Two important corrections to recent issues of *Integral Yoga* need to be noted.

In the August/September issue article "LOTUS — One Year to Go" it was erroneously reported that 50 people have been steadily contributing to LOTUS. In fact, well over 1,000 have been financially contributing toward this great project.

For the article "Majestic Light" in the October/November issue, credit was given to St. Teresa of Lisieux. Actually the excerpt was from the writings of St. Teresa of Avila.

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Special Moments

by Swami Maraktananda

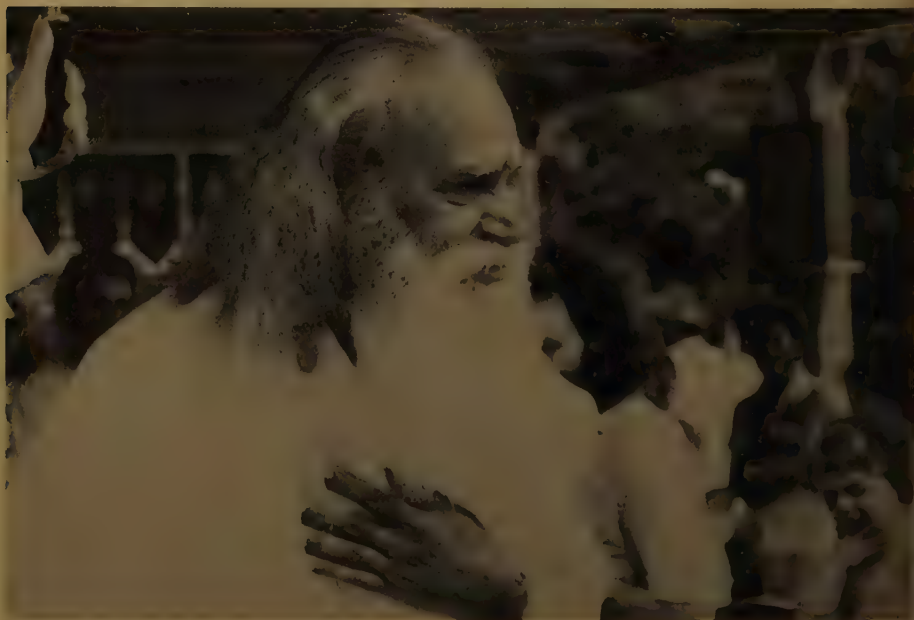
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My first meeting with Sri Swami Satchidananda was early in the morning on a ferry boat in Auckland Harbour, New Zealand in 1973, on our way to Pakatoa Island for a Yoga Convention. I had been a yoga student for many years and had just become an Assistant Teacher to Mrs. Sally Janssen at the Triad Yoga School in St. Ives, Australia. I was still very much in awe of all the Yoga teachers with whom I was now coming into contact. That particular Convention marked a change in my attitude to Yoga. We were "marooned" on this beautiful island, surrounded by many people of like mind, and Beloved Swamiji made himself available to anyone at any time. I couldn't believe that we were actually invited to sit beside this wonderful human

being while he spoke to us of his visit with the Pope the week before. There were many "special moments" during that time — including much laughter as Sri Gurudev endeavoured to show us a Spinal Twist while on a trampoline, so those at the back could see how it went!

When I became President of the International Yoga Teachers' Association in 1977, part of my duties was to organize a National Yoga Convention. With much trepidation I wrote to Sri Gurudev and asked if it would be possible for him to come as our guest speaker. The loving reply I received gave me all the encouragement I needed to continue the great task of organization of this event in Canberra.

Because of international air delays and so



on Sri Gurudev was twenty-four hours late arriving at the Convention. I knew that many participants were only able to be there for a few hours after he arrived. Before settling Gurudev into his accommodation, I asked him if he could just please slip into the hall and say "hello" to everyone. Well, he went into the hall, someone passed him a microphone and he said "Anne has asked me to you all "H E L L O." In that one word it was as if he had said it all. There was a sacred quiet all over, and this dear man just stood and radiated love to all. One student said to me afterward what we had all experienced, "I thought it was Christ speaking."

Since that time I have been in the presence of Sri Gurudev on a few rare and priceless occasions. He has visited our Yoga School and spoken for three-and-a-half hours non-stop to an enthralled audience. No one could believe they had actually sat on the floor for all that time.

My own teaching has had to change since meeting Beloved Swamiji. I am not afraid to develop the *bhakti* in me and express in the

Yoga Asanas the great gift of "loving life".

Beloved Swami Satchidananda has given us that rarest of all gifts — he has given us himself. Through years and years of traveling and meeting so many students of Yoga, he has encouraged us all to continue our studies by participating in life to the fullest. I will never forget his answer to the question raised once at a Yoga lecture "Is Yoga a religion?"

"Of course it is," said Gurudev. "Everything you do from your heart is a religion. Life is a religion if you live it as truly and honestly as you can."

Sometimes in our Yoga Ashram at St. Ives, we only have to sit quietly and imagine the voice of Gurudev chanting, "Om Shanti Shanti Shanti," and the vibrations immediately became that Peace — as if his physical presence is with us (as indeed it is in our hearts).

Thank you for this opportunity to add my heartfelt gratitude for the on-going teaching of our great example Sri Swami Satchidanandaji.



Awake!

Arise!

Keep the light always in front of
you. Follow the light always.

If you keep that light constantly
in front of you to lead your way,
you will always be the Master.



Happy 70th Jayanthi to our Beloved Master of Light !!!
With Deep Love and Gratitude - Your Montreal Children

by Shankar Fern

Seeking Refuge



Throughout my years as a disciple, there is one theme that has constantly emerged in my relationship to the Guru. That is the issue of seeking refuge and surrendering to the Omnipresent Guru. I have repeatedly found that when I want his guidance, and remember that I have surrendered and taken refuge in him, then HE IS THERE, directing it all with my growth and ultimate peace and happiness in mind. It's only when my mind forgets his presence that I get into trouble.

As a householder living in New York City, the temptation to be blinded to his presence is great. It's not always easy to remember that the real one we call Gurudev, the real one we love, worship and turn to for guidance is not the physical Guru. (Is it not a trap that all of us who love and serve him fall into?)

Still, in this ocean of *samsara* and ignorant forgetfulness, we have several life rafts to help us remember who he is, and one of them is his teachings. Among these teachings is a statement he has repeatedly made which is as clear, direct and unequivocal as anything he has ever said. It is simply this: "I am with you always". Contemplating this has, for me, been a way to remember in whom I have taken refuge. When I also remember the words, "The Guru and God are one in the same," my understanding grows further.

As with many realizations, this did not come instantly but had to be learned over and over again until it sunk in. There were, however, two incidents which particularly helped reinforce this understanding. One was a dramatic message from the Divine Mother and the other a test of faith.

The Divine Mother is gracious in her willingness to help us understand our rela-

tionship with the Guru, as this story demonstrates. During a certain recent period in my life I was going through a large amount of *tapas*. I felt like a trapped animal who was dying. On a certain day I was standing in a parking lot after having parked my car. I turned and saw a pigeon get caught under the tire of a slowly moving car. First the tail feathers got caught and it could not escape as the tire moved on and completely crushed the bird. I instantly got sick, felt dizzy and had an anxiety attack. I felt the Mother was showing me that I was that bird. I was shaken for two days after that.

On the third day, I was standing and talking to Swami Lalitananda on West 13th Street in New York, when I saw a little sparrow fly toward me. As it was flying a car came by and hit the bird in flight. It fell to the ground motionless. Needless to say, the anxiety welled up in me. Here is what was happening again!

Lalitanandaji walked over to the bird to see if she could help it, and, surprisingly, it got up and flew to the window sill of an apartment building across the street. Amazed that the bird was alive, I looked toward the window sill. My eye wandered to the wall of the room beyond the window, and there was the final surprise. On the wall of this apartment was a picture of Gurudev, with a devotee bowing at his feet. (This was not the IYI building!)

My gratefulness was boundless. Here was the Mother showing me in no uncertain terms that even though my ego may get beat up, bruised, run over or be crushed, I can fly high and elevate myself by *taking refuge* at the Guru's feet.

It took a second recent incident to remind me where his feet are.

I was faced with a difficult and confusing decision about changing jobs. I wrote Gurudev and asked that he leave word with his secretary for me concerning what I would do. As the days went by my anxiety increased. My faith that he would help me was strong, but why wasn't he leaving word for me? I wrote a second letter detailing all the pros and cons for staying or taking the new job and made sure it was personally delivered to him while he was in New York. Though the analysis indicated I should take the new job, I was afraid of making the wrong decision.

I was crying my inner heart out to Gurudev, wondering why I hadn't heard from him when I almost felt, at a higher level, that he came and consoled me. Then my faith told me that he wouldn't ignore my call.

Later that night, with the help of Swami Gurucharanananda Ma, I started to realize

that I didn't need the physical Guru to give me direction because the inner Omnipresent Guru had been guiding me all along. My faith that the Guru would guide me was sound but was ignorantly restricted to the physical Guru.

In a matter of minutes I realized that the Guru had always been there, guiding and directing me. It became clear that the reason why I hadn't heard from the physical Guru was because I had already heard from the Omnipresent Guru. I needed to broaden my understanding of the Guru to remember "He was and is always with me and is one and the same as God".

Since I acted on that guidance I have received continuous reinforcement from all my surroundings that I did the right thing.

My prayer for all of us is that we never forget that we are always in his presence and that we take refuge there.



Not the Body, Not the Mind

by Kalyani Yarusso

For the past eleven years I've heard Gurudev tell us in one way or another that we are not the body nor the mind, that the eternal soul was magnificent and pure and would continue the journey long after the body was gone. Last week, this message came clearer to me than it ever had before.

As a nursing student in the University Medical Center program, I was determined to make use of all the wonderful teaching opportunities that the University had to offer. I spent long hours in the medical science library reviewing videos on all the different areas that interested me. After my class in the autopsy lab, I decided that viewing post mortems would be an excellent way of learning anatomy better, and I got permission to spend weekends assisting in the post mortem lab.

It made a tremendous impact on me.

What I saw was so clearly an empty shell where a soul had once resided. As I went about removing the organs, weighing them and recording, I silently thanked my Guru for giving me the insight and clarity to see things in a way that made sense to me. When I saw the presence of diseases that could have been corrected through proper diet and proper thought or even avoided entirely, it made me realize just how powerful the gift of Yoga that he has given us really is. It made me look seriously at my own life and where I needed more discipline in the practices.

Most importantly, the knowledge and understanding my Guru has given me cannot be received in any university or from any degrees. It comes from his own shining example and I will carry it with me forever.

Charity Begins at Home

by Lakshmi Barsel

Yogaville's locale — Buckingham County — is the poorest county in Virginia, but few of us appreciated this distinction until three years ago at Christmas when the Reverend Lakshmi Levy organized a Christmas Basket program in which an ashramite Santa Claus visited the homes of our poorer neighbors and gave them gifts of toys and food. Many of us have never witnessed such poverty: houses made out of cardboard without adequate heat, plumbing or electricity;; children, parents and grandparents all without the proper clothing to keep off the cold of winter and with little or no food in the house. Though of more temperate southern clime, this part of Virginia still experiences cold winters with some snow and ice.

Last year, after Christmas was over, we all were left with a desire to continue our service to the poor. Sri Gurudev commented at one satsang that it would be nice to have a "service organization", which he dubbed *Seva Sainyam*, (the Service Battalion) in which all at Yogaville and the surrounding area could participate.

Bolstered by his approval and our new name, we contacted the local Social Service Department and learned that the basic physical needs of food, housing and clothing were the most urgently needed items among the poorer families in Buckingham County. Emergency food relief was by far the greatest worry. During the winter months from one to three starving families would arrive in the Social Services office every week to apply for assistance. In almost all cases they would wait until they were totally out of food before asking for

government aid, not realizing that their applications would take several weeks to process. A local minister, the Reverend James Dunn, had set up a "food pantry" specifically for emergency food relief, but he found the numbers of people too great to adequately accommodate everyone.

Initially we decided to focus our energies on three projects: food relief, the collection and distribution of used clothing, and "baby boxes" — big nicely wrapped gift boxes of used baby clothes, blankets, toys and supplies for newly arrived babies born to needy mothers.

These projects presented us with two major problems: raising funds and distribution. Raising funds presented itself as a delicate issue since many local Integral Yogis were already generously giving to Ashram projects and institutions, such as the building of LOTUS and the satsang hall, the Vidyalayam, the pre-school and our own emergency fund for I.Y. families in need of temporary financial aid. Even certain fund raising methods such as bake sales and raffles are used fairly consistently for certain of these projects. To use the same methods for our cause would only be taking money out of their "kitties."

We finally decided upon holding a yard sale. Members of our community donated hundreds of items, and after the first public sale in nearby Charlottesville, we had almost \$300 with which we could begin our projects. At the same time we collected bags of used clothes and baby supplies for the other two projects.

Next we confronted our second problem, distribution. We quickly found that

the Social Services Office was not the proper vehicle to distribute food, clothes or by baskets. Their social workers did not have the time to seek out the people that needed our services nor did they have contact with many of the neediest families that for one reason or another do not qualify for public assistance.

Finally Social Services recommended that we contact a young woman by the name of Mary Nell Woodson at the Central Edmonton Action Council (C-PAC). She and C-PAC were the answer to our prayers. C-PAC turned out to be a community outreach center that seeks out the needy within the larger Buckingham community. Over the last few years they have slowly been developing programs for the elderly, the young, the unemployed, for better housing and better nutrition, to name a few. They draw their funds from a motley array of federal, state and private agencies; and when these prove inadequate, they attempt to raise their own funds through donations, raffles and yard sales.

We first met Mrs. Woodson at the C-PAC Dillwyn Center, which is located in a very old school house that had been converted into an office, and a recreation hall and kitchen for the elderly with a rather humble "clothes closet", where the poor can buy used clothing for a few nickels and dimes. She gratefully accepted the clothes

that we had collected and personally inquired about newly born babies that might benefit from our baby boxes. Before long she was regularly informing us of this three month-old baby girl or that newly-born baby boy who could use our services.

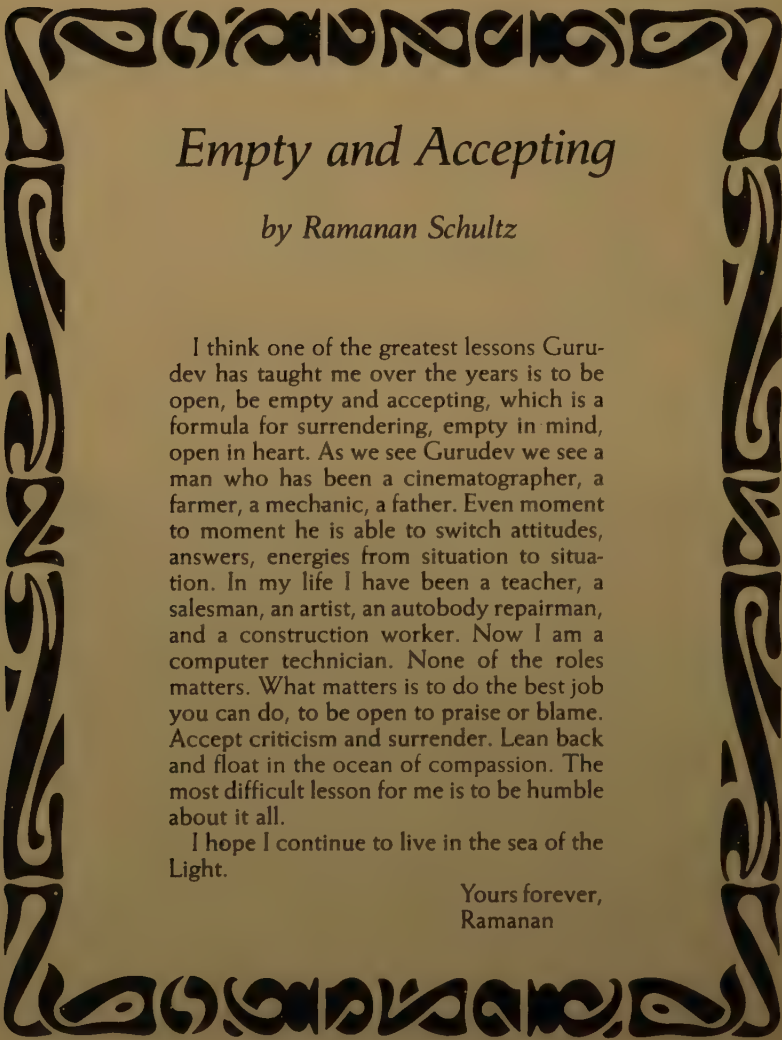
Locating those in most urgent need of food was more of a problem. Again C-PAC came to our aid. In mid-spring when we had almost given up hope of finding the proper contacts, we were approached by an energetic full-time C-PAC volunteer whom everyone lovingly calls "Granny". She asked for our help in providing emergency food for a starving family. We explained that we had a special fund for food relief and she and Seva Sainyam quickly formed a partnership: She would locate the poor who needed food assistance and we would provide the food. Meanwhile she and Mrs. Woodson began to develop a food pantry at C-PAC. They found a few volunteers to build storage shelves, found funds for a large freezer and were able to obtain certain staples such as butter, flour and corn meal from the federal government. With the help of discount staples provided by Swami Ramananda and our Blue Mountain Natural Foods Store, Seva Sainyam in turn donated pinto beans, split peas, brown rice, oatmeal, corn grits and peanuts. Periodically, the Ashram garden has an overly abundant crop of cucumbers, lettuce or tomatoes,



which in turn we channel to the poor via C-PAC.

Our present efforts at community service are still very modest. Seva Sainyam, just like Yogaville itself, is in its infancy. Our dreams, however, extend far into the future. Sri Gurudev has repeatedly told us that LOTUS will open people's hearts and inspire others to love, respect and serve. There is no doubt in our minds that LOTUS and Yogaville will benefit the poor not only in our county but also in other

places in the world. Our efforts now are basically "first aid", but someday we hope to help our needy neighbors toward a permanently improved way of life. We have plans to offer tutoring to children in school, classes in gardening, home-making and other self-sufficiency skills. Later we can even offer job training classes. Hopefully one day through sharing and caring dire poverty in Buckingham will be a thing of the past and we can learn and grow together with our larger community.



Empty and Accepting

by Ramanan Schultz

I think one of the greatest lessons Gurudev has taught me over the years is to be open, be empty and accepting, which is a formula for surrendering, empty in mind, open in heart. As we see Gurudev we see a man who has been a cinematographer, a farmer, a mechanic, a father. Even moment to moment he is able to switch attitudes, answers, energies from situation to situation. In my life I have been a teacher, a salesman, an artist, an autobody repairman, and a construction worker. Now I am a computer technician. None of the roles matters. What matters is to do the best job you can do, to be open to praise or blame. Accept criticism and surrender. Lean back and float in the ocean of compassion. The most difficult lesson for me is to be humble about it all.

I hope I continue to live in the sea of the Light.

Yours forever,
Ramanan



A New World Appeared

by Vivienne Pichoto

I first met Gurudev in 1961 in Hong Kong, where I was living. Hatha Yoga had just become "fashionable" with the establishment. I doubt if many of these people knew of its deeper significance; they thought it was just in fashion and kept one's body in shape. One or two swamis had come from India and had given classes in the Hindu Temple. I myself was taking lessons with a group of English ladies at the YWCA with a very special person named Thelma and we reaped much benefit from this. She knew what was going on in the Yoga world in Hong Kong, and one day she said to us, "Today you will meet a real Yogi, a swami from India, and be instructed by him."

In came Gurudev with his beautiful form and beautiful person. He had been invited to come by the Divine Life Society of Hong Kong because they felt society had a need for his spiritual guidance. So he left Sri Lanka, where he was living at the time, to come to us for several weeks to help us in our quest.

After some Hatha Yoga classes he said to us: "If anyone is interested in the philosophy behind all this, I will be giving a talk this evening." The place was someone's home rather far away from the elegant section of town. I was the only one of my group to go. It was fairly crowded, and everything had to be translated into Cantonese which gave one time to reflect in between languages.

That talk of Gurudev's changed my life. A whole new world appeared. Gurudev spoke of things we now know are basic, such as, "You must never be angry; anger is a base emotion." Up to then I would have argued my head off that anger was justified under certain conditions. Isn't it wonderful how we suddenly know something is true

as if we had really always known it. Simple things Gurudev said stand out in my mind: "Look at the animals; meat eaters like the tiger are violent while the cow who only eats grass is placid." And: "The moon can only be reflected in a calm lake, not if the waters are turbulent." And so on. Gurudev also answered questions by just closing his eyes, waiting, and responding as if the answer came from within. This was my first such session. It changed my vision and it changed my life. It was as if a new door had been opened. I felt untold JOY. I wanted to shout from the roof tops. Likewise, Gurudev slowly influenced the lives of many, many people in Hong Kong, including some tough business people and leaders in the community and dozens of people like you and me.

After that, we moved to Rome and I didn't see Gurudev until he came there in connection with his book on Hatha Yoga which was being translated into Italian. He gave talks. This was the first time I became aware of Gurudev's ecumenical programs and how he got together leaders of many religions — his wonderful idea for world peace. Afterward, I made my way to him and said, "Swamiji, you may not know this, but you have changed my life." That was the beginning of my friendship, if I may dare to call it that, with beloved Swami Satchidananda. I am honored that he calls me whenever he comes to Rome. Since the age of five, my son (who is now eighteen) has been enthralled to be in Gurudev's presence and to serve him.

I feel blessed, and now that I have accepted Gurudev's gracious invitation to visit Yogaville, I feel even more blessed. To see how remarkably Yogaville works, is indeed a beautiful lesson.



Hari Om, Sri Gurudev!
HAPPY JAYANTHI!



*We Love You!
 Your Angels,*

Bala Vihar, Vidyalayam Primary, Vidyalayam Secondary




Joyous Jayanthi Dear Gurudev
Your Seattle Sanga


HAPPY JAYANTHI
and
Thanks
THANKS
Thanks
THANKS
from the bottom
of our hearts
your Columbus, Ohio IYTC



HAPPY JAYANTHI



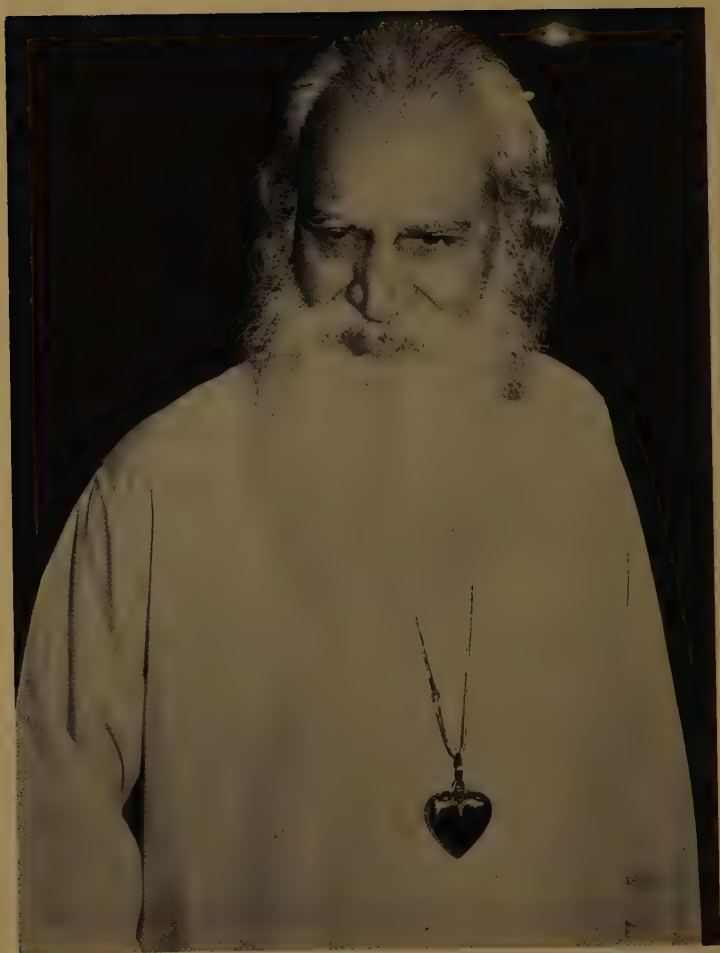
FROM YOUR
COLORADO FAMILY



Jai!

from Detroit

Oh happy day!
70 years ago,
when You were born
and blessed us all!
Thank You for your
Love & Wisdom,
Beloved Master.
Your Washingtonians



LOVING JAYANTHI WISHES

*from your New York children, who are
striving to reach Your Core
in the Big Apple.*

**YOU BRING A GREAT LIGHT
TO THIS WORLD**



**We are all very blessed to be
a part of your life and work.**

**Love from your children at
Satchidananda Ashram Yogaville
Virginia**



Supra-National Mind

by Sri S. Kanagaratnam, J.P.U.M.

On the occasion of the 70th birthday of our Beloved Gurudev His Holiness Sri Swami Satchidananda Maharaj, it is my privilege to wish him all the Divine Blessings and to join the rest of the many in paying my homage to the great sage and pray to the Almighty for Swamiji's health and his continued guidance to humanity.

It was in the year 1958 that I first met Yogiraj in the house of a devotee in Jaffna, Sri Lanka. I was at once attracted by his majestic and saintly personality. Those sparkling, compassionate, loving and captivating eyes of the Swami that shone with spiritual luster made the magnetism of his gaze understandable. Even a novice in the spiritual path could see in his face the spiritual aura brought about by years of spiritual practice under the guidance of his master, His Holiness Swami Sivanandaji Maharaj. Since then I have had the privilege of meeting the Swami in Jaffna and in Kandy, the hill capital of Sri Lanka, where Swamiji established a branch of the Divine Life Society. Swamiji has been instrumental in establishing various branches of the Society in many parts of Sri Lanka including Jaffna. His unassuming ways and loving disposition and willingness to go all out to help everyone who sought his guidance showed that his sole ideal was service to mankind.

Swami Satchidananda is indeed a real Guru and Father to me. Since my contact with him, my life has become fuller and clearer and has been raised to a higher level. Earthly bondages, angers, sorrows have faded away. The power of evaluation and balm of love which came to me through His Holiness have been a great help to me as a Legal Practitioner, on many occasions as a judge and now as Chairman of the Northern Region Transport Board, in Sri Lanka. Swami Satchidananda is our Master, our

guide, our preceptor, our one and all. He is a promoter of peace, goodwill and universal brotherhood. I had the privilege of accompanying Swamiji on many spiritual tours in Sri Lanka, India and the U.S. He is always in my heart.

If I were to summarize his teachings in one sentence, I would be reminded of a small line from *Imitation of Christ* by Thomas a'Kempis: "What availeth there if thou gainest the whole world but thou losest the soul?" That one sentence could also be said to be the essence of all great teachers, and therefore of Swami Satchidananda. The other characteristic of Swamiji's teaching has been that it is absolutely non-denominational. One may be a Hindu, one may be a Moslem, one may be a Christian, one may be a Buddhist, one may be an atheist or one may not be careful about one's own religious thought. To all of them Swamiji has a message of real life. That is the characteristic of his teachings, like the teachings of all great teachers. That is to say, they do not ask us to depart a hair's breadth from the path that we already belong to, just as the great Ramakrishna never asked to what denomination we belonged. They just gave us a teaching which was universal in character. That, I would say, is fundamental to all of Swamiji's teachings.

In the modern world, philosophy has come to mean an intellectual appreciation of what is spiritual. However, real salvation does not come through mere intellect, nor does it come by mere personal distinction. The Upanishads said that we have to render ourselves open to accept the working of the Divine Will. The realization of the Absolute was the ideal of great teachers like Jesus, Buddha, and now Swami Satchidananda.

It is really the aspect of his life and teachings that has a universal appeal. When you look upon Swamiji, he does not say, "Look. Here I am. God. You worship Him this way." Rather, he says, "Believe in any path. Worship however you like, What really matters is to live a spiritual life and not run away from life." One should be a good father or mother, a good citizen, a patriotic citizen and a citizen of the world. In all fields, we are developing a world-mind today. The sages in India said that whoever lives on this earth, may they be happy — not that only India should be happy, but let Switzerland be happy, let Italy be happy, let the world be happy. That is to say, they had developed a supra-national mind. Swami Satchidananda has also developed such a mind.

Families, communities and countries are concentric circles with the same center. Saints like Swamiji have put the idea of

concentric circles before us. We do not look upon Swamiji as a man, as one coming from a particular place, or as an Indian, but as a spiritual teacher. We look upon him as a citizen of the world. It is in that spirit the children of Swamiji have invited me to join them in the special joyous issue of the *Integral Yoga Magazine* to mark the 70th birthday of our Beloved Gurudev Sri Swami Satchidananda and I am very proud and grateful to him for giving me an opportunity to participate.



Sri Kanagaratnam has enjoyed a highly distinguished career, serving as an attorney, a judge, and now as Chairman of the Northern Region Transport Board in Sri Lanka. We are honored that he has taken time from his busy schedule to write an article for this special Jayanthi issue.



HAPPY BIRTHDAY, SWAMIJI!

During that day of December 22, all of us in Europe, all the members of the eleven national Yoga federations of the European Union of Yoga, the 4,000 Yoga teachers and their students are going to be with you for the celebration of this marvelous birthday.

Who can describe Swami Satchidananda? Who can use words for that? Could we say that he is promoting or teaching universal love? No. He is Love. Could we say that he is teaching Yoga? No. He is Yoga. He is life. He has no age. He has all the ages. This birthday celebration is just an occasion to tell him how grateful we are.

And how much we love him.

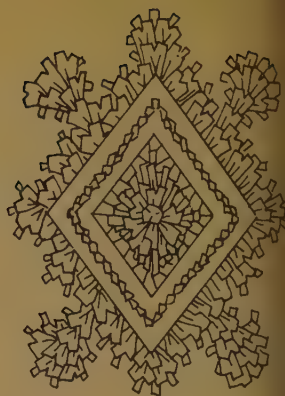
Gerard Blitz

General Secretary of the European Union of Yoga

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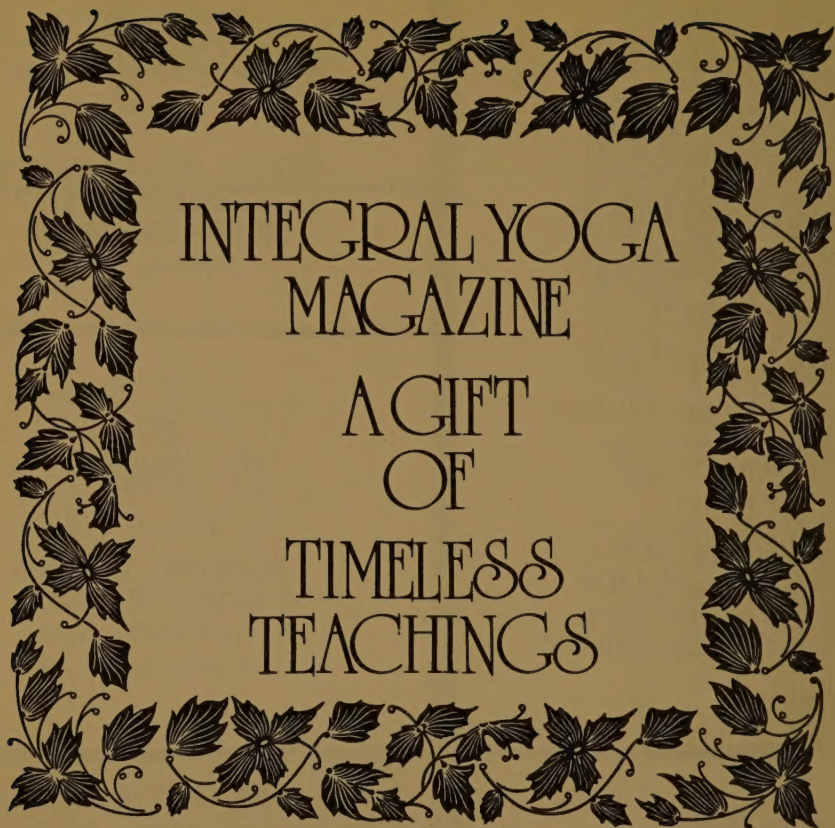


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almond self-enclosed and growing sweet -
all this universe, to the furthest stars
and beyond them, is your flesh, your fruit.

Now you feel how nothing clings to you;
your vast shell reaches into endless space,
and there the rich, thick fluids rise and flow.
Illuminated in your infinite peace,

A billion stars go spinning through the
night,
blazing high above your head.
But in you is the presence that
will be, when all the stars are dead.

BUDDHA IN GLORY, Reiner Maria Rilke

With all love, your San Francisco children